







SOCIÉTÉ BELGE D'ÉTUDES ORIENTALES

# DAŚABHŪMIKASŪTRA

ET

# BODHISATTVABHŪMI

Chapitres Vihāra et Bhūmi

PUBLIÉS

avec une Introduction et des Notes

PAR

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# DAŚABHŪMIKA-SŪTRAM

## PRÉFACE.

### I. DOCUMENTS UTILISÉS.

J'ai collationné les manuscrits suivants du Daśabhūmikasūtra ou Daśabhūmīśvara (cité comme « Daśabhūmaka » dans la Bodhisattva-bhūmi d'Asaṅga) : Paris, Bibl. Nat., fonds sanscrit n. 51 et 52 ; Cambridge, Univ. Libr., Add. 867.2 et Add. 1618 ; London, Royal As. Soc., Hodgson Coll. n. 3 ; Calcutta, As. Soc. of Bengal, B 45 ; Katmandu, Royal Library, MS. de 215 feuilles, 38 cm. × 10 cm., daté N. S. 967 (A. D. 1847). Les leçons du groupe le plus ancien (Cambridge 867.2 et le MS. de Londres) sont préférables à celles de la classe plus récente représentée par les MSS. de Paris, Cambridge 1618 et Katmandu. Le MS. de Calcutta, rédigé par un copiste médiocre, ne donne que très rarement des renseignements utilisables pour une édition critique du texte. Les gāthās du dernier chapitre (Parīdanā : « Transmission ») qui manquent dans le groupe le plus ancien, se trouvent dans la famille des MSS. modernes, tandis qu'elles sont omises dans tous les chapitres du MS. fragmentaire datant du 6<sup>me</sup> s. que j'ai pu consulter grâce à l'obligeance du Professeur L. de la Vallée Poussin. Ces gāthās sont également omises de l'édition présente, mais je compte les publier ultérieurement.

J'ai collationné les MSS. sanscrits avec la traduction tibétaine (1. : édition de Narthang du Bkaḥ. ḥgyur, section Phal. chen, vol. 3, fol. 71-242 ; 2. : édition de Pékin, vol. 3, fol. 49a-168a ; 3. : édition de Pékin du Bstan. ḥgyur, Bibl. Nat. Paris, fonds tib. n. 229, fol.

130b-335a : texte et commentaire de Vasubandhu), la traduction mongole (édition de Pékin du Bkaḥ. ḥgyur, section ulaṅgi, vol. 3, fol. 50b-182a : Bibl. Nat. Paris, fonds mongol n. 56), les traductions chinoises (**1.** : traducteur Dharmarakṣa, A. D. 297, Nanjō 110 ; **2.** : Kumārajīva-Buddhayaśas, A. D. 384-417, Nanjō 105 ; **3.** : Buddhābhaddra, ch. 22 de l'Avataṃsakasūtra, A. D. 418-420, Nanjō 87 ; **4.** : Bodhiruci, A. D. 508-511, Nanjō 1194 ; **5.** : Śikṣānanda, ch. 26 de l'Avataṃsakasūtra, A. D. 695-699, Nanjō 88 ; **6.** : Śīladharma de Khotan, dynastie T'ang, Supplément du Canon de Kyōto 1, 2, 4) et les traductions japonaises (**1.** : Kokuyakudaijōkyō <sup>1</sup>, section des sūtras, vol. 6. p. 179-325 ; **2.** : section des śāstras, vol. 13).

Les détails de l'original sont mieux rendus par Śīladharma, traduisant mot par mot, mécaniquement, travaillant avec minutie, sans tenir compte des exigences de la grammaire chinoise, que par les autres traducteurs chinois qui ont tâché de rendre le sens en chinois courant et élégant sans distinguer les nuances subtiles des MSS. sanscrits. Les expressions de sa version se rapprochent de la terminologie de Śikṣānanda, tandis que Nanjō 105 et 87 sont encore plus étroitement apparentés. En général, on peut constater une certaine correspondance entre la version tibéto-mongole et les MSS. sanscrits anciens (Cambridge 867.2 et Londres), et une conformité moins évidente du groupe moderne (Paris, Cambridge 1618, Katmandu) d'une part, et des traductions de Śikṣānanda et Śīladharma d'autre part. Je compte publier en 1927 un glossaire du Daśabhūmaka, contenant les équivalences en tibétain, chinois et mongol des termes et des passages sanscrits, et en outre les variantes (supprimées ici en considération de l'ordonnance claire et simple du texte), pour qu'on puisse juger des rapports précis entre les vingt versions que j'ai examinées. Les traductions japonaises établies sur Nanjō 87 et 1194 peuvent servir comme interprétations explicites du style chinois, succinct, concis et lapidaire, tandis que la version mongole (établie sur une traduction tibétaine), également récente et polysyllabique, peut rendre le même service pour le tibétain monosyllabique.

## II. DONNÉES HISTORIQUES.

Un catalogue du Tripiṭaka sous les T'ang, le Nei tien lu (A. D. 664 selon Nanjō, Cat. Chin. Trip., App. 2), conforme à un autre catalogue, T'u chi (même date), nous apprend qu'un śraṇaya Fa Lan de l'Inde centrale traduisit à Lo Yang entre A. D. 68 et 70 cinq livres bouddhiques dont trois portent des titres relatifs à notre sujet des bodhisattvabhūmis, à savoir : 1) Fo pên hsing ching (biographie de Śākyamuni) ; 2) Shih ti tuan chieh ching (Jūjīdanketsukyō : Daśabhūmikleśacchedikāsūtra) ; 3) Fo pên shêng ching (recueil de Jātakas).

1.) Deux célèbres biographies du Bouddha contiennent des passages traitant des bhūmis : le *Mahāvastu* qui commence « Il y a quatre bodhisattvacaryās, carrières ou degrés du futur Bouddha : a) prakṛticaryā (gotravihāra dans la « Bodhisattvabhūmi » MS. de Cambridge) ; b) prapīdhūnacaryā, où se produit la résolution d'atteindre à la Bodhi (śuddhādhyāśayabhūmi ibidem) ; c) anulomacaryā (caryāpratipattibhūmi ibidem ; vimalā jusqu'à la dūraṅgamā inclusivement ; caryābhūmi dans « Laṅkāvatāra » ed. Nanjō p. 15 ; ānulomikadharmakṣāntidharmāloka-mukhaṃ sarvabuddhadharmānulomanatāyai saṃvartate, citation du « Lalitavistara » ed. Lefmann, p. 35 ; cf. bhūmi 6 section R) ; d) anivartanacaryā (niyatabhūmi « Bodhisattvabhūmi » ; avaivartikabhūmidharmāloka-mukhaṃ sarvabuddhadharmapratipūrtiyai saṃvartate, « Lalita » p. 35 ; cf. bhūmi 8 section Q) » et le *Lalitavistara* I. c. qui donne une liste de 108 dharmāloka-mukhas qu'un bodhisattva désireux de sa dernière incarnation doit montrer dans l'assemblée des dieux du ciel Tuṣita. On y reconnaît aisément les qualités d'un bodhisattva distribuées surtout dans les sept premières bhūmis du « Daśabhūmika ». Les trois derniers dharmāloka-mukhas correspondent aux trois dernières bhūmis : 8. avaivartika : acalā ; 9. bhūmerbhūmisamkrāntijñānaṃ dharmāloka-mukhaṃ sarvajñājñānābhīṣekatāyai saṃvartate : « sādhumatī » section V ; 10. abhiṣeka : dharmameghā. Les ressemblances ne sautent pas aux yeux dans le *Mahāvastuparisara* (p. 1-193, vol. 1, éd. Senart). J'en signale quelques-unes. Les saṃgrahavastus prédominant successivement dans leur ordre traditionnel pendant les quatre premières étapes (bhūmi 1

section VV ; 2 EE ; 3 O ; 4 K) sont mentionnés parmi les conséquences d'une prédiction faite à Śākyamuni par le Bouddha Dīpaṃkara de son futur état de Bouddha (p. 3). En outre, on y trouve le mahātyāga de la première bhūmi section TT « cakṣūṇi ca māṃsāni ca putradāraṃ dhanam ca dhānyaṃ ca ātmā ca jīvitaṃ ca bhūyo bhūyo parityaktā ». Dans la mise en scène de Śākyamuni en tête d'un récit qui se rapporte à Maudgalyāyana (p. 34) on rencontre un passage « anavarā-grajātijarāmarasasāṃsārakāntāranarakādīdurgasāṃsārakāntāragahā-nadāruṇāto mahāprapātāto uddharitvā kṣeme sthale śame śive abhaye nirvāṇe pratiṣṭhāpayanto » qui rappelle « Daśabhūmaka » 2 Z-AA. Dans le « Daśabhūmikaṃ nāma upadeśamukhaṃ » (p. 63-193) les rapprochements suivants sont manifestes : *Première bhūmi* : (p. 78) Huit samudācāras caractérisent les « tyāgena tyāgasampannā bodhisattvā mahāyaśāḥ » : **1.** tyāga (« Daśabhūmaka » 1 TT) ; **2.** karuṇā (1 SS) ; **3.** aparikheda (1 UU) ; **4.** anāna (maitrī ; 1 SS) ; **5.** sarvaśāstrādhyayitā (śāstrajñatā ; 1 UU) ; **6.** vikrama (correspond à « vicārya » dans les gāthās ; hṛyapatrāpya 1 UU) ; **7.** lokānujñā (loka-jñatā 1 UU) ; **8.** dhṛti (dhṛtibalādhāna 1 UU) ; ils rappellent les dix « bhūmipariśodhakā dharmāḥ » des sections 1 OO-1 UU, 1 Z-CC, et du bhūmipaṭala de la Bodhisattvabhūmi, et les sept « ariyadhaṇas » (saddhā, sīla, hiri, ottappa, suta, cāga, paññā). P. 83-84 encore quelques détails sur l'abandon semblables à l'énumération de la section 1 TT. *2<sup>me</sup> bhūmi* : (p. 85) Les vingt dispositions d'esprit des bodhisattvas qui passent dans le second stage sont en rapport avec les séries de 2 A, J ; 3 A ; 6 Q du « Daśabhūmaka ». P. 90 « nānakuśalakośānām lokārthasukhacārīṇām (bodhisattvānām) » fait penser aux dix bons chemins de l'acte (2 B-K). *3<sup>me</sup> bhūmi* : La section J semble être un résumé des pages 91-95 du Mahāvastu : « bahūni evamādīni duṣkarāṇi jinaṛsabdhāḥ / subhāṣitānām arthāya pratipadyante mahāyaśā // ». *4<sup>me</sup> bhūmi* : Au point de vue des huit membres du Noble Chemin on peut comparer les passages p. 101-102 : « daśa karmapa-thām kuśalām sevanti puruṣottamā » ; « karmasaṃniśritāḥ santaḥ kautūhalaviniṣṛitāḥ » ; « kāyakarma vacīkarma manokarma tathai-va ca / adhyāśayās ca pariśuddhāḥ dānapāramitā ca yā // » avec les sections 4 C, F, J. La stance « Ils ne s'attachent jamais à des doc-

trines inspirées par l'hérésie (dṛṣṭi), mais seulement à des doctrines pures inspirées par la sagesse » se rapproche des sections 4 B, E, K (fin). Le nom du 4<sup>me</sup> vihāra dans l'Avataṃsaka, « Noblesse de naissance », qu'on y explique comme la naissance dans les bha-drāryadharma, affranchie des trois mondes, se rapporte à l'énumération des positions élevées des bodhisattvas dans la bhūmi « rucirā » du Mahāvastu. 5<sup>me</sup> bhūmi : Les mots « ādīptāṃ sarvabhāvāṃ paśyanti rāga-dveṣa-mohebhyaḥ / aśaraṇyaṃ nirānandaṃ sandhicitāṃ catuḥpañcamānantaraṃ bhavati » (Mahāv. p. 110) ne sont qu'un sommaire des sections D-G. Le fait que le nom « durjayā » est attribué par le Mahāv. à la 7<sup>me</sup> bhūmi paraît explicable par la présence de la section caractéristique et prédominante sur les moyens techniques (upāyas) (« Daśabhūmika » 5 L) dans la 7<sup>me</sup> bhūmi (Mahāv. p. 134-135). 6<sup>me</sup> bhūmi : La mention de « ceux qui ont atteint à la suppression de la conscience et de la sensation » (Mahāv. p. 127) fait penser à l'acquisition de la nirodhasamāpatti dans la 6<sup>me</sup> bhūmi du Madhyamakāvatāra (cf. Avataṃsaka, 6<sup>me</sup> vihāra : les bodhisattvas désirent faire obtenir l'anutpattikadharmakṣānti.). La préoccupation des champs de Bouddha, du nombre des Bouddhas, lokadhātus, prthivīdhātus, sattvas et prthagjanas, qui remplit les pages 121-126 du Mahāv. est en rapport avec une série de dix alternatives de l'Avataṃsaka, l. c., envers lesquelles un bodhisattva reste absolument indifférent, « in utrumque paratus ». Qu'il apprenne que le nombre des sattvas soit fini, ou bien infini ; que les sattvas soient souillés, ou bien purs ; que les sattvas soient difficilement sauvables, ou bien facilement ; que le nombre des dharmadhātus soit fini, ou bien infini ; que le lokadhātu soit saṃvṛtta, ou bien vivṛtta ; que le dharmadhātu existe, ou bien reste disparu, son esprit reste imperturbable. 7<sup>me</sup> bhūmi : La section 7 F est conforme aux stances du Mahāv. (p. 102, l. 6-10 ; vyāmisraṇa karma, cf. Mahāyānasūtrālaṃkāra d'Asaṅga, ch. 20-21, vers 14 et tableau) ; la section 7 G au passage du Mahāv. p. 135. 8<sup>me</sup> bhūmi : Le nom du Mahāv. « janmanideśa » rappelle celui de la section 8 Q « janmabhūmi ». Le bodhisattva devient « kumāra », prince royal, irréprochable (anavadya 8 P, Q ; anupavadya Mahāv. p. 136, l. 14), né dans la famille des rois de la

Loi (buddhagotrānugata 8 R), digne d'être adoré comme un Bouddha : " samyaksambuddhā iti draṣṭavyā ataḥ prabhṛty anivartiyāḥ " (Mahāv. p. 105, l. 16 ; 8 R). Mahāv. p. 104-107, l. 7 n'est qu'un précis de la 8<sup>me</sup> terre. Je note quelques concordances : " yaṃ śuddhaṃ tad rūpam anubhavanti te " (8 K-O) ; " yaṃ liṅgam icchanti bhavanti tathā, etc. " (8 M) ; " ataḥ prabhṛti vinayanti arhatve subaḥṇaṃ janam / ataḥ prabhṛti vinayanti śaikṣabhūmau baḥṇaṃ janam // " (8 M, N) ; " anubaddhā devā yakṣā saguhyakāḥ " (8 R) ; " anutpādāc ca buddhānāṃ pañcābhijñā bhavanti te " (8 K, P, R) ; " vaśībhūtāna bodhisatvāna " (8 O). On pourrait comparer Mahāv. p. 34, l. 10-14 avec 8 O, C, M. 9<sup>me</sup> *bhūmi* : Le nom du Mahāv. " yauvarājyabhūmi " se retrouve 10 J " yauvarājyapṛāptair (princes associés au pouvoir royal) api bodhisatvair sādhumatībodhisatvabhūmau pratiṣṭhitair " et est attesté par Madhyamakāvatāra, Avataṃsaka (9<sup>me</sup> viḥāra), Śūraṅgamasūtra, Nanjō 1551, Bodhisattvakusumanālāpīrvaśarmasūtra (Nanjō 1092). La fonction du " dharmabhāṇakatva " (9 M) exposée (p. 170, l. 11-p. 173) et louée par le deva Tuṣita, nommé Śikharadhara (p. 174) dans le Mahāv., est expliquée en détail dans les sections L-Z. La description de la série d'antithèses, commençant " O Bhikṣus, les choses périssables, je ne les représente pas comme impérissables " (p. 173) se trouve dans les sections 9 B-K. Parmi les noms des Bouddhas (sous lesquels Śākyamuni, tandis qu'il était dans les sept premières bhūmis, a acquis des mérites), énumérés dans le chapitre de la 9<sup>me</sup> bhūmi (Mahāv. p. 139-141), on en rencontre quelques-uns relatifs à la vertu caractéristique de la 9<sup>me</sup> terre, l'éloquence (prati-bhāna) : samīkṣitavadana, madhuravadana, mahākośa, satyaṃvacas, samīkṣitārtha, anantakośa, asaṃbhrāntavacana. 10<sup>me</sup> *bhūmi* : Le bodhisattva connaît la série garbhāvakrānti, garbhasthiti, janetrī, abhinīṣkramaṇa, etc. (Mahāv. p. 142) dans les sections 10 F et H (fin) ; il prévoit qu'il ne reviendra plus à une nouvelle existence après celle où il va entrer (apunāvarta, Mahāv. p. 142) ; c'est pourquoi un bodhisattva dans la 10<sup>me</sup> bhūmi est appelé " ekajātīpratibaddha " ; la suite de Bhagavān, à l'occasion de la prédication du " Daśabhūmaka " (1 A), consiste en " avatartikā ekajātīpratibaddhā bodhisatvāḥ ". La " Bodhisattvabhūmi " nous informe du 10<sup>me</sup> ou 12<sup>me</sup> viḥāra : yatra

sthito bodhisattvo bodhisattvamārganiṣṭhāgato 'nuttarāyāṃ samyak-sambodhau mahādharmaḥ prakāśaḥ ekajātīpratibaddho vā bhavati caramabhaviko (Mahāv. p. 143 : antimam upetya vāsam)vā. La 10<sup>me</sup> bhūmi est désignée comme celle des " ekajātīpratibaddhabodhisattvas " dans le Caryāmārgabhūmisūtra (Nanjō 1325) et Daśabhūmikleśacchedikāsūtra (Nanjō 376). Les 18 " āveṇikā buddhadharmāḥ " (Abhidharmakośa, ch. 7, 28) et les dix forces forment un autre trait d'union entre le " Daśabhūmika " (10 E-F) et le Mahāv. (p. 158-160). Mahāv. p. 147, " tuṣitabhavanam ādau kṛtvā sarveṣāṃ bodhisattvānāṃ pañca nīvaraṇāni viṣkambhitāni bhavanti aprāpte dharmarājye " est en rapport avec l'anāvaranavimokṣa de la section 10 G (cf. 3 H). Parmi les strophes consacrées au " lokottaravāda " (Mahāv. p. 167-170) le vers " īryāpathāṇi darśayanti catvāraḥ puruṣottamāḥ " paraît presque identique à " sthānacaṅkramaṇaniṣadyāśayyāsana-saṃdarśana " (10 F) et il y a plusieurs analogies dans les passages indiqués.

Après avoir mis en lumière l'étroite parenté entre le " Daśabhūmika ", sūtra indépendant et chapitre de l'Avatamsakasūtra, et le " Daśabhūmika " qui montre la préparation à la dernière incarnation dans le Mahāvastu, je signalerai les données pseudo-historiques du Mahāvastu relatives à l'origine du " Daśabhūmikasūtra ". " Kāśyapa demande si cette description des dix bhūmis appartient à Bhagavat, ou d'une façon générale à tous les Bouddhas parfaitement accomplis. Kātyāyana répond : Un jour, Bhagavat résidait à Vārāṇasī, au ṛṣipattana, dans le bois des gazelles, entouré de vingt-huit centaines de " vaśībhūtas " (arhats ou bodhisattvas dans les bhūmis 8-10) ; là, Bhagavat, analysant les dix-huit buddhadharmas, pour montrer comme la vue intellectuelle (jñānadarśana) des samyak sambuddhas ne connaît pas d'obstacles dans le passé, proclama les dix bhūmis. Les dix bhūmis sont décrites en prenant pour commencement le Bouddha Śākyamuni. " (p. 161) Ce qui est confirmé par les vers de l'épilogue (p. 192) : " Vārāṇasīṃ vanam gatvā buddhadharmapuras-kṛto / vistareṇa prakāśayati nāyako bhūmayo daśa // ". (p. 193) " L'enseignement qui a pour titre le " Daśabhūmika " a été prononcé sur le Gṛdhrakūṭa dans l'assemblée des 500 vaśībhūtas ". Ce qui est



confirmé par la strophe concernant la tenue du concile à Rājagṛha (p. 75) « Pralambabāhuṃ vaśībhūtaṃ Kāśyapo idam abravīt : Sur le pic du Gṛdhra-kūṭa crée vite un plateau. Mets en œuvre tes pouvoirs magiques pour scruter tous ces 18000 êtres réunis dans l'assemblée. » La mise en scène du Daśabhūmaka est apparemment plus récente ; lieu : le palais du roi des dieux paranirmitavaśavartins ; temps : deuxième semaine après l'acquisition de la bodhi ; prêcheur : Vajragarbha, inspiré par Śākyamuni ; interlocuteur : Vimukticandra ; recueillement du prêcheur : mahāyānaprabhāśasamādhi ; Bouddhas exerçant leur « adhiṣṭhāna » : daśaṣu dikṣu daśabuddhakṣetrakoṭīparamāṇurajaḥsamānāṃ lokadhātūnāṃ tathāgatāḥ (Vajragarbhasamānāmakāḥ) ; témoins : daśaṣu dikṣu daśabuddhakṣetrakoṭīparamāṇurajaḥsamā bodhisattvāḥ sarve vajragarbhasamānāmakāḥ ; auditeurs : innombrables bodhisattvas, devas, nāgas, etc. On retrouve une introduction analogue dans plusieurs chapitres de l'Avatamsaka, notamment ceux sur les dix stations, dix caryās, dix pariṇāmanās.

2.) Le « Shih ti tuan chieh ching », sūtra mentionné dans le « Nei tien lu », était déjà perdu à l'époque des Yüan comme les autres traductions de l'a lan. Néanmoins, l'identité entre ce titre et celui du Daśabhūmikleśacchedikāsūtra (« Shih chu tuan chieh ching » ; chu, vihāra = ti, bhūmi'), traduit par Fo Nien (A. D. 384-417 ; Nanjō 376), justifie une comparaison scrupuleuse entre ce dernier texte et le Daśabhūmaka au point de vue des doctrines primitives sur les bhūmis au premier siècle de notre ère. D'abord les noms des 10 vihāras (le terme « vihāra » alterne avec « vihārabhūmi » et « bhūmi ») : 1. cittotpāda (nom du premier vihāra dans l'Avatamsaka<sup>2</sup>) ; 2. (adhi)śīla (identique au nom correspondant de la « Bodhisattvabhūmi »<sup>3</sup>) ; 3. adhicitta (shingaku ; identique au nom correspondant de Bo.) ; 4. noblesse de naissance (nom du 4<sup>m</sup>e vihāra dans Av.) ; 5. achèvement de la bhāvanā (correspond à l'état d'arhat selon le grand commentaire de l'Av. « Daishoshō », composé par le patriarche chinois Shōryō Daishi ou

1. Déjà dans la littérature palie l'équivalence bhūmi = vihāra existe ; les 4 dhyānas sont considérés comme « bhūmis » et comme « anupubbavihāras ».

2. abrégé : Av.

3. abrégé : Bo.

Chō Kwan) ; **6.** adhimātrāvasthā, position supérieure (shang wei ; la plus élevée parmi les trois adhiprajñās de Bo.) ; **7.** avaivartika (nom du 7<sup>me</sup> vihāra dans Av.) ; **8.** kumāra (Daśabhūmaka 8 Q ; nom du 8<sup>me</sup> vihāra de l'Av.) ; **9.** où manque encore un seul vihāra (i chu fei chiu chu) ; « constamment pur » ; **10.** abhiṣikta (nom du 10<sup>me</sup> vihāra de l'Av.). Nanjō 376 commence : « Evaṃ mayā śrutam / Un jour, l-bagavat résidait à Vaiśālī, dans l'Āmrapālyārāma entouré de 84000 bhikkhus, 104000 bodhisattvas (parmi lesquels le Ratnagarbha du Daśabhūmaka 1 A), innombrables devas, nāgas, yakṣas, gandharvas, hommes etc., et avait l'intention de prêcher la loi ». Bhagavat explique les bhūmis à son interlocuteur Pravara (Ujjayana ; Mahāvī. ed. Sakaki 194-25) -bodhisattva. Le texte se rapproche souvent du bhūmisambhāra de la Prajñāpāramitā (Śatasāhasrikā'), texte sanscrit, ed. Pratāpacandra Ghoṣa, Bibl. Ind., Part 1, fasc. 16, 10<sup>me</sup> parivarta ; texte tibétain, même éditeur, Bibl. Ind., vol. 3, fasc. 3 ; Pañcaviṃśati, Paris, Bibl. Nat., fonds sanscrit n. 71, fol. 122-128) et des doctrines Mādhyamika. *Première bhūmi* : Le bodhisattva y loue l'abandon large (kuang shih ; munificence, altruisme pratique ; 7 espèces énumérées dans « Daizō hōssū » de Jakushō, p. 955, qui s'accordent avec 1 TT) sans abandonner l'extinction (tuan mich ; danmetsu ; « Daizō hōssū » l. c. 7 espèces : l'épuisement des désirs, des sentiments de bonheur, malheur, etc.). Son cœur rempli de karuṇā et maitrī (cf. 1 QQ-SS) pénètre les quatre régions ; quoiqu'il ait l'esprit miséricordieux, il n'a pas de « saṃjñā ». Sa charité n'est pas motivée par un égoïsme prévoyant des récompenses. Envers les créatures il ne connaît pas d'avarice (cf. 1 TT : sarvavastuṣu sāpekṣacittaṃ parivarjya). Suit une phrase qu'on rencontre dans la Prajñāpāramitā, non pas dans le Daśabhūmaka : en donnant il sait que le donateur n'existe pas, que celui qui reçoit n'existe pas, que la chose donnée n'existe non plus (Śā. p. 1454 : tyāgaparikarma dānadāyakaparigrāhakānupalabdhitām upādāya). En effet, nous retrouvons la série des dix préparations (parikarmas) qui constituent la première bhūmi dans la Prajñāp. De plus, « kalyāṇamitrāsevanāparikarma nairmaṇyanatām (cf. 8 C) upādāya », rappelle 1 BB ; « dharmaparyeṣṭiparikarma sarvadharmānu-

palabdhitām upādāya » ressemble 1 BB, 1 CC, 3 I, 3 J ; « abhīkṣṇa-  
 naiṣkramyaparikarma gṛhānupalabdhitām upādāya » 1 UU, 1 XX ;  
 « dharmavivaraṇaparikarma bhedaṇupalabdhitām up. » 1 P ; « satya-  
 vacanaparikarma vacaṇānupalabdhitām up. » 1 CC. Dans le premier  
 chapitre de Nanjō 376 on parle de la « première parikarmabhūmi »,  
 comme dans la Prajñāp., Daśabhūmaka (2 A, 1 G, GG, 1 WW ; 5 B,  
 7 H, 8 S, 9 A), Dharmasaṅgraha 65, Laṅka ed. Nanjō, p. 65 : pari-  
 karmabhūmir iyaṃ mahāmate gotravvyavasthā nirābhāsabhūmyava-  
 kramaṇatayā (en vue de l'entrée dans la terre d'un Bouddha) vya-  
 vasthā kriyate. Il y a une étroite parenté entre les dix « bhūmipari-  
 śodhakā dharmāḥ » et les dix parikarmas. Le nom du 2<sup>me</sup> vihāra  
 de l'Av. est « bhūmiparikarma », et en effet nous y retrouvons  
 « atṛptabāhuśrutyaparyeṣaṇatā » (1 BB), « kalyāṇamitraniṣevaṇatā »  
 (1 BB), « kālavelāmātracārī » (1 UU, 2 E, H). Nous lisons partout  
 dans Nanjō 376 les phrases de l'introduction du bhūmisambhāra  
 (Śa. p. 1454) : C'est en pratiquant les six pāramitās (de même les  
 chapitres relatifs aux bhūmis dans Nanjō 376 ne connaissent que les  
 six pāramitās, non pas la série de dix) qu'un bodhisattva passe d'une  
 bhūmi à l'autre. C'est-à-dire, par cette transition aucun dharma  
 n'arrive, ni ne s'en va, ni ne progresse, ni ne recule. Il ne conçoit  
 pas la base (bhūmi) de tous les dharmas, il ne s'en forme aucune  
 idée ou perception, il ne la prépare (nettoie) pas (la trad. chin. de  
 Kumārajīva omet la dernière négation) ». 2<sup>me</sup> *bhūmi* : consacrée à la  
 śīlaviśuddhi (cf. 2 EE). Le bodhisattva y est reconnaissant et mani-  
 feste ce sentiment par des actions : « kṛtajñatā kṛtakāritā » (Śa.  
 p. 1460). Il est patient sans malice : « sarvasatvānām antike 'vyāpā-  
 dāvihiṃsācittatā » (Śa. l. c. ; cf. 2 J) ; joyeux dans toutes les circon-  
 stances, il sourit avant de parler : « prītyanubhavanatā » (Śa. l. c. ;  
 cf. 2 G, EE : le priyavadyatāsaṃgrahavastu prédomine à la 2<sup>me</sup> terre) ;  
 il réalise la grande compassion : « bodhisatvasya bodhisatvacārikāṃ  
 caratā evaṃ bhavati / ekaikasyāhaṃ satvasyārthāya gaṇḍānadīvālu-  
 kopamān kalpān nirayeṣu vasaṇ tatra cchedanabhedanakūḍanakhe-  
 dana (tib. : btse ba) pacanāny anubhaveyaṃ yāvan na sa satvo bud-  
 dhajñāne pratiṣṭhāpito bhavet / » (Śa. p. 1461 ; texte corrigé d'après  
 le MS. du Pañcaviṃśati ; cf. 2 L-DD) ; il a pour le guru obéissance,

foi, respect : “ gurusūśrūṣāśraddhāgauravatā ” (Śā. 1. c. ; 2 T, 5 J ; la liste des dix dispositions de 2 T est reproduite dans le 2<sup>me</sup> viḥāra de l'Av.) ; il établit fermement les 4 śraddhās <sup>1</sup> (il croit au triratna et à la moralité). On y trouve les dix bhūmis communes aux trois véhicules, énumérées dans Śā. p. 1473, Mahāvī. par. 50, Śuklavidarśanā (commentaire du Daśabhūmaka, MS. népalais) : “ Les bodhisattvas de la 2<sup>me</sup> bhūmi doivent toujours pratiquer fictivement les dix bhūmis, śukla (śuṣka correspond au terme pāli sukkha, Comp. of Philosophy, p. 55, 75, au terme chinois *kan* “ sec », pas encore humecté par l'eau du pararamārtha)-vidarśanā-(var. : vipaśyanā) bhūmi (le prthagjana y possède les 5 dispositions d'arrêt : aśubhabhāvanā, karuṇāmaitrī-bhāvanā, ānāpānasmṛti, pratītyasamutpādabhāvanā, buddhānasmṛti), adhimuktibhūmi (correspond à la gotrabbhūmi de Śā.), darśanabhūmi <sup>2</sup> (srotaāpanna), tanūbbhūmi (sakṛdāgāmin), vitarāgabhūmi (omise dans Nanjō 376 ; anāgāmin), kṛtāvibhūmi (arhat), pratyekabuddhabhūmi, bodhisattvabhūmi, buddhabhūmi (les deux dernières omises dans Nanjō 376) <sup>3</sup>. Quoiqu'ils guérissent les maladies (défauts) de ces bhūmis, ils ne se rendent pas présentes ces bhūmis (na sāksātkurvanti ; cf. 7 K) ». 3<sup>me</sup> bhūmi : Comme le Śā., Nanjō 376 commence par la “ bāhuśrutyātrptatā ” (3 II-J). Au détriment du don de la loi, le bodhisattva n'aspire même pas à la bodhi (“ akṣarānabhiniveśena nirāmiṣadharmalānavivarapatā ” Śā. p. 1462 ; 3 J) ; il nettoie les kṣetras sans en avoir une idée (“ yañ kuśalamūlāir buddhakṣetraṃ pariśodhayan / ātmaparacittakṣetraṃ pariśodhayati / teṣāṃ kuśalamūlānāṃ yā pariṇāmanā / iyaṃ ucyate bodhisattvasya buddhakṣetra-pariśodhanakuśalamūlāvaropapariṇāmanā », Śā. 1. c. ; 3 F, 1 JJ, strophes initiales de la 7<sup>me</sup> bhūmi) ; il ne se lasse pas de mûrir les êtres souffrants jusqu'au moment de leur entrée dans le nirvāṇa (“ aparimitasaṃsārāparikhedanatā ” Śā. 1. c. ; 3 B-G) ; il pousse sa générosité jusqu'au point de s'offrir comme nourriture à une

1. Abhidharmakośa ch. VI 73-75.

2. Nettipakarāṇa 8, 14, 50 ; voir les articles bhūma(ka) et bhūmi dans le dictionnaire de Rhys Davids-Stede.

3. Selon la Śuklavidarśanā la darśanabhūmi correspond à la pramuditābhūmi ; la tanūbbhūmi aux bodhisattvabhūmis 2-7 ; la vitarāgabhūmi à l'acala ; la kṛtāvibhūmi à la sādhumatī ; la pratyekabuddhabhūmi correspond à la dharmameghā.

tigresse affamée (3 J) ; « il voit que tous les dharmas sont exempts de transmigration et d'annihilation, en raison de leur production par des causes conditionnées ; par conséquence, tous les liens de la concupiscence, de la forme, de l'existence et de l'ignorance deviennent faibles (tanubhūmi) (3 N-O) » (Madhyamakāvatāra, trad. Poussin). Dans une énumération des 7 membres de l'illumination se trouve la corrélation « le prītisambodhyaṅga correspond à la 3<sup>me</sup> dhyānabhūmi » (3 K, 4 C) ; d'autre part l'explication des 4 dhyānas se trouve au milieu de la 4<sup>me</sup> bhūmi. 4<sup>me</sup> bhūmi : Comme Śā., le texte que nous examinons maintenant (Nanjō 376) commence par l'araṇyavāsāparityāgitā (cf. 3 K), expliquée comme l'abandon des terres des śrāvakas et des pratyekabuddhas par Nāgārjuna<sup>1</sup> dans son grand commentaire de la Prajñāpāramitā Ta chih tu lun (Koku, śāstra vol. 3, fasc. 49-50). Le bodhisattva s'isole bien loin de ces stades inférieurs ; il s'approche de (est grandi dans) la famille des tathāgatas (4 B : saṃvṛtto bhavati tathāgatakule) par la possession des dix qualités qui anéantissent le jñeyāvaraṇa, purifient et mûrissent la connaissance, constituent le corps et la résidence des tathāgatas (4 B), et sont acquises en même temps que les dix dharmālokapraveśas (4 A) (commentaire de Vasubandhu, Koku, śāstra, vol. 13). « udārāśayādhimuktidhātu » représente la foi égoïste des deux véhicules inférieurs (śrāvakas et pratyekabuddhas), capable de briser le kleśāvaraṇa, incapable de détruire le jñeyāvaraṇa (comme les trois premières bhūmis d'un bodhisattva, qui forment la base indispensable d'adhimukti et de bāhuśrūtya des réalisations de la 4<sup>me</sup> bhūmi) ou de sauver les êtres ; « māhātmyāśayādhimuktidhātu » représente la foi altruiste du véhicule des futurs Bouddhas (4 A). Les besoins d'un bodhisattva sont réduits au minimum ; il est content, parce que rien ne peut être obtenu, même pas la bodhi (Śā. l. c.) ; il ne cesse de pratiquer le « dhutagunaṣaṃlekha » (cf. Daśabhūmaka, Parīdanā D), cause de l'anutpattikadharmakṣānti, qu'il contemple, tout en étant dans la « tīkṣṇā cānulomikī tr̥tīyā kṣāntiḥ » (6 R) : gambhīreṣu dharmeṣu (8 B-C) nidhyap-tīkṣāntir (sic Pañcaviṃśati ; tib. : chos zab mo rnams la mi rtog par

1. L'auteur du Daśabhūmivibhāṣāśāstra, traduit par Kumārajīva (Nanjō 1180).

gshog paḥi bzod pa ; Śā. : niryāṇakṣāntir ; chinois : kuan) iyaṃ bodhisatvasya dhutaḡaṇasamlekhānutsarjanatā (cf. : “ apratyudāyartyāśayatā », “ svabhāvānutpattivibhāvanatā », “ abhāvākṣayavibhāvanatā » 4 B). Il n'abandonne jamais les disciplines (śikṣās), mais il ne les manifeste pas (apracāra, cf. 3 H, 5 J, 7 K) ; il produit la pensée d'absence de fonction (nivr̥tti), puisqu'il comprend que toutes les choses n'ont pas d'abhisamṣkāra (Śā. p. 1463 ; 4 B) ; il doit étudier<sup>1</sup> et pratiquer<sup>2</sup> les trois racines (kēn) : 1) depuis les pṛthagjanas, qui obéissent aux 5 défenses, jusqu'aux srotaāpannas (on ne connaît pas encore : wei chih) ; 2) depuis les sakṛdāgāmins jusqu'aux anāgāmins (on est en possession de la connaissance : i chih) ; 3) depuis les arhats jusqu'aux Bouddhas (on ne connaît plus : wu chih) ; il cultive les trente-sept principes d'illumination (4 C) ; il repousse les 5 saṃyojanas (wu chieh ; Abhidharmakośa, ch. 5, 41-45 : rāga, pratigha, māna, īrṣyā, mātṣarya ; cet endroit pourrait suggérer la correction suivante du titre : “ Daśabhūmisamyojanacchedikā », au lieu de la restitution donnée par Nanjō n. 376). 5<sup>me</sup> bhūmi : Selon Vasubandhu les viśuddhyāśayasamatās de la section 5 A constituent le contre-carrant (pratipakṣa) de l'adhimāna (Abhidharmakośa ch. 5, 10), une espèce d'arrogance, qui s'exprime par la pensée : “ je suis supérieur », “ je suis égal », relativement à l'égal, au supérieur. C'est pourquoi Nanjō 376 et Śā. (p. 1465) contiennent le passage : samam samanupaśyati kutaḥ punar adhikaṃ yenādhimanyeta / evam adhimānaḥ parivarjayitavyaḥ. D'ailleurs, le bodhisattva y doit éviter d'autres espèces d'orgueil : utkarṣaṇa (parce qu'on ne peut pas observer les choses intérieures) ; parapaṃsanā, mépris des autres (parce que les choses extérieures ne sont point observables) ; stambha, présomption. Il doit fuir les doctrines mondaines et les discussions vaines : yatra bodhisatvasya saṃgaṇikāsthānasthitasya śrāvakaḡapratyekaḡabuddhaḡapratisaṃyuktā kathā syāt tatpratisaṃyuktaṃ vādacittotpādam utpādayen na tatra bodhisatvena sthātavyam / iyaṃ bodhisatvasya saṃgaṇikāsthānaparivarjanatā (Pañcaviṃśati ; 5 A, F : dṛṣṭi ; 5 M : sarvatīrthyāyatanavinivartanāya, etc.) ; il comprend les vérités saintes (5 C, M).

1. les deux dernières racines, i chih et wu chih.

2. la première racine, wei chih.

*6<sup>me</sup> bhūmi* : consacrée au développement du pratītyasamutpāda, comme dans le Daśabhūmaka et le Visuddhimagga (paññābhūmi). Quoique le bodhisattva, pourvu des six pāramitās, ait reconnu le vide universel (6 P), il peut encore retomber aux terres des śrāvakas et des pratyekabuddhas, parce qu'il ne possède pas encore l'upāyabala (la 7<sup>me</sup> bhūmi est appelée upāyaprajñāśodhanā) (6 Q-R) ; c'est pourquoi Bhagavān le met en garde contre ces bhūmis inférieures (Śā. p. 1465) et l'espèce d'orgueil, appelée « abhīmāna », est détruite (6 S ; Kośa, ch. 5, 10 a : penser qu'on possède les distinctions, c.-à-d. des dharmas, purs ou impurs, qui s'appuient sur le recueillement, alors qu'on ne les possède pas). En outre, on rencontre dans Nanjō 376 les dix samatās de 6 A, et les trois portes de la délivrance de 6 N. 7<sup>me</sup> *bhūmi* : la bodhisattva-bhūmi par excellence (selon le Daishoshō), dont la description dans Śā. contient plus de détails qu'on n'en trouve dans les descriptions des autres terres. C'est la śamathavipaśyanābhūmi<sup>1</sup> (Śā. p. 1469 ; 7 D, I ; Kośa, ch. 8, p. 131), où le calme et l'intellection sont équilibrés ; dans les trois premières bhūmis le calme est petit (manque de concentration), l'intellection grande ; le contraire dans les trois terres suivantes ; ce n'est qu'à la 7<sup>me</sup> terre qu'on entre dans la détermination-absolue-de-l'acquisition-de-la-qualité-d'avaivartikabodhisattva (bodhisattvaniyāmāvakrānta, cf. 7 N « kuśalaḥ satvān niyāmam avakrāmayitum » ; Kośa, ch. 6, 26 a) grâce à cet équilibre. La série des paradoxes, où les thèses mondaines se réconcilient avec les antithèses supramondaines dans la synthèse mahāyaniste d'un bodhisattva (7 A, M ; Suzuki, Mahāyana Buddhism, p. 319-321 ; Vimalakīrtinirdeśa, chap. « upāya » et « Mañjuśrī », Eastern Buddhist, vol. 3, p. 138, 240), se trouve reproduite dans Nanjō 376 et Śā. p. 1466-1469. 8<sup>me</sup> *bhūmi* : Pratique de la Terre Pure (jōdogyō ; ching t'u hsing ; nom donné par Fa Ts'ang (Hōzō) dans son commentaire de l'Av. « Kegon-gyōtangenki »), où le bodhisattva jouit des fruits mûrs de ses mérites accumulés au cours des sept premières bhūmis ; sans jamais sortir du recueillement, sans aucune espèce d'activité mentale, il accomplit toutes les actions d'un sauveur du monde par ses jeux magiques : yatra

1. comparer śamathasukha, Laṅka, ed. Nanjō p. 15.

samādhau sthitvā sarvāḥ kriyāḥ karoti na cāsyā cittaṃ kvacid dharme pravartate (Pañcaviṃśati : na cāsyā cittapracāro bhavati) / ayaṃ bodhisatvasya māyopamaḥ samādhīḥ / yo bodhisatvasya vipākajaḥ samādhīr iyaṃ bodhisatvasyābhīkṣasamāpattiḥ / (Śā. p. 1470 ; 7 F comm. Vasubandhu, 7 G, 8 C, Q). Jusqu'ici les passages de Nanjō 376, qui lui sont communs avec le bhūmisambhāra de la Prajñāpāramitā, n'en forment que la façade, derrière laquelle on peut trouver successivement les matériaux des bhūmis du Daśabhūmaka. Dans les deux dernières bhūmis, même cette façade empruntée manque.

*9<sup>me</sup> bhūmi* : Une certaine confusion des deux dernières bhūmis dans Nanjō 376 (contenant un passage où la 10<sup>me</sup> bhūmi est appelée tathāgatabhūmi) et Śā. (énumérant les sampads ou perfections des Bouddhas : garbhāvakrānti, kula, jāti, gotra, parivāra, janna, abhiniṣkramaṇa, bodhivṛkṣavyūha, sarvaṇaṇaparipūrī, comme qualités d'un samnikṛṣṭa bodhisattva avant la conquête de la bodhi, à la 9<sup>me</sup> terre, tout en appelant la 10<sup>me</sup> terre le stade des Bouddhas ; cf. Kośa, ch. 7, 34-35) rappelle la confusion analogue du Mahāvastu. Le bodhisattva y prêche la loi au moyen des 4 connaissances distinctes (pratisaṃvids ; cf. Kośa, ch. 7, 37-40 ; 9 L-Z) en s'adaptant aux besoins, dispositions, talents, naissances, etc. des êtres vivants (9 L ; Śā. : devanāgaṃyaksagandharvāsuraṃgaruḍakinnaramahoragarutajñānaṃ pratividyati). L'encyclopédie des termes qu'un bon prêcheur doit connaître (9 B-K) est plus élaborée dans Nanjō 376 que dans le Daśabhūmaka : énumération des 7 mānas, 8 espèces de turpitude, dix mauvais chemins de l'acte, etc. Il y a une gradation ascendante : **1.** celui qui croit au triratna (śraddhānusārin ; Kośa, ch. 6, 29 et 63) ; **2.** dharmaṇusārin ; **3.** résident dans le chemin saint ; **4.** pratyekabuddha ; **5.** cittotpādika bodhisattva ; **6.** avaivartika bodhisattva ; **7.** ekajāti-pratibaddha bodhisattva ; **8.** tathāgata. Une quantité infinie de science et de mérite d'un degré inférieur ne vaut pas le puṇyajñānasambhāra d'un seul pudgala du degré supérieur. Une division chronologique suit : **1.** un asaṃkhyeya (Kośa ch. 4, p. 224 ; ch. 3, p. 188) jusqu'à l'obtention de l'état d'arhat (ārya ?) ; **2.** un asaṃkhyeya depuis srotaṃpanna jusqu'à l'état d'anāgāmin ; **3.** un asaṃkhyeya depuis bodhisattvacittotpāda jusqu'à l'état " avaivartika bodhisattva " ; **4.** rési-



dence dans le ciel Tuṣita. 10<sup>me</sup> *bhūmi* : nommée la terre parfaite (ch'êng ti), *satyabhūmi*, terre sans déconcertement (k'ung chü ti), *mārgabhūmi*, *samāpattibhūmi*, *vaiśāradyabhūmi*, *dhyānabhūmi* (kuan ti), *prajāñabhūmi*, *svayañbhūbhūmi* (tzü jan hsing ti). Nous y retrouvons les *bodhisatvavimokṣas* (10 G), les perfections (*sampāds*) des Bouddhas (10 J : *nirmāṇakarma vādhiṣṭhānakarma vā prabhāvakarma vā* ; cf. Kośa, ch. 7, p. 83, 114-122 : actes de création, de conservation et de puissance magique), les dix forces, les quatre assurances, les trois équanimités, la grande pitié, la sextuple *abhijñā* (Kośa, ch. 7, 42-46 : réalisation du savoir de pouvoir magique, d'oreille, de la pensée d'autrui, des anciennes existences, de la mort et de la renaissance, de la destruction des vices), les *prātihāryas* (Kośa, ch. 7, 47 ; *ṛddhi, ādeśanā, anuśāsanī* ; 10 D, J).

3. L'étroite parenté entre les *Jātakas* et le *Daśabhūmaka* est mise en lumière par l'équivalence de « *jāti* » et « *bhūmi* » dans le passage suivant du *Mahāvastu* (vol. I, p. 104, 458) : « Les démérites que les *bodhisattvas* ont accumulés antérieurement à leur résolution de devenir Bouddha sont tous, une fois leur esprit fixé, entièrement couverts, comme un troupeau de gazelles par une grande montagne, et si le *bodhisattva* (quoique ayant pris pied dans la carrière à titre d'inébranlable) n'a pas encore atteint l'esprit de *prañidhi*, ces démérites mûrissent en lui dans les six naissances qui suivent (changer *jātiṣu* en *bhūmiṣu*), par des fruits désagréables dont la forme la plus réduite est le mal de tête ». *Bhagavān* (p. 161) proclame la doctrine des dix *bhūmis*, car : « *atīte amśe apratihatam jñānadarśanam eva samyak-sambuddhānāṃ bhavati* » ; le passé (*atītāmśa*) vise nécessairement les naissances antérieures d'un Bouddha, sujet des récits appelés *Jātakas*. L'enseignement des *bhūmis* est intimement lié avec l'exposition des *Jātakas* dans l'épilogue du chapitre sur les *bhūmis* (p. 192) : « Il est impossible que les *tathāgatas* acquièrent l'omniscience avant d'avoir passé par les *bodhisatvabhūmis* ; mais, une fois les *bhūmis* parcourues, ils l'obtiennent sans retard. Voilà ce qu'enseignent les héros de la parole, les *mahāpuruṣas*. *Bhagavān*, en possession des *buddhadharmas*, prêche les dix *bhūmis* en détail dans le bois de *Vārāṇasī*. Les Bouddhas, distinguant le bien et le

mal, et connaissant la pensée d'autrui, examinent les Jātakas de tous les êtres vivants selon leur disposition ». Les noms « Daśabhūmi(a)ka » et « Dīpaṃkara-jātaka » apparaissent dans le même titre (p. 63, commencement du chapitre des dix bhūmis) : « atra daśa-bhūmiko kartavyo dīpaṃkaravastu ca ». A l'époque du Bouddha Dīpaṃkara fut complété le second asaṃkhyeya de la bodhisattva-caryā du futur Śākyamuni (Kośa, ch. 4, 108-112 ; ch. 3, 93-94) ; pendant cette période incalculable les bhūmis 1-7 sont parcourues (Abhisamayālaṃkāra-loka 8 ; commentateur japonais du Prajñāpāramitāsāstra, bhūmisambhāra, Koku, vol. 3). Les récits racontés par le Bouddha sur ses existences antérieures de bodhisattva ne s'appliquent qu'à la partie de sa carrière de bodhisattva qui est comprise dans les trois dernières bhūmis, parcourues pendant le 3<sup>me</sup> asaṃkhyeya, l'avivartacaryā. (Nidānakathā : l'ascète Sumedha ne commence sa série de naissances décrites dans les Jātakas qu'après le prañidhāna et le vyākaraṇa en présence du Bouddha Dīpaṃkara ; Sumedha correspond à Megha du Mahāv. p. 193-248, à Sumati du Divyāvadāna ; Mahāv. p. 105.) D'après Mahāv. p. 170, le futur Śākyamuni est dégagé du désir (vītarāga) depuis Dīpaṃkara, il est semblable à l'anāgāmin et réside dans l'acalābhūmi (Śuklavidaśanā) <sup>1</sup>. D'autre part, si l'on fait commencer la carrière des bodhisattvas par la prophétie qui porte sur un gotrapudgala, dans le stade de production de pensée (Asaṅga, Sūtrālaṃkāra, ch. 19, vers 37), par le premier vœu de bodhi (sous Śākyamuni l'ancien : Kośa, ch. 4, 110 d ; Mahāv. p. 1, 48), ou par le premier (Asaṅga, l. c. vers 38) niyāma (niyati) de 1 U <sup>2</sup>, les Jātakas s'appliquent aux dix bodhisattvabhūmis,

1. aṣṭamyaṃ eva bhūmāv atyantaniḥkleśā bodhisattvā arhantulyās teṣāṃ sūkṣme 'pi nāstī kleśasamudācārah / satvapariṣkāya ca pañcakāmaguṇāṃ utpādayati vipākapāramitopasthitopasthitau hi yāḥ kalpāsaṃkhyeyadvayapariṣṭitāḥ pāramitās tā ābhogasamanantaram svayam eva janmāntarāṇi grāhayanti / tatra tatra gatau jātau yonau ca dṛsyante amīti ca prayojane svayam eva na dṛsyante / saiva cyutir upapattis cācintyā pāriṇāmikā nairmāṇikā (cf. 8 Q : janmabhūmi ; 8 K, L, M). Quant à la 9<sup>me</sup> bodhisattvabhūmi ou arhadbhūmi : atrānantamukho jātakāntaradarśīti kṛtāvibhūmiḥ (Śuklavidaśanā).

2. Bo., Bhūmipaṭala : la 8<sup>me</sup> bhūmi représente le 3<sup>me</sup> niyatipāta. Trois avasthās : 1) cittotpāda ; 2) niyati ; 3) vyākaraṇa, sont énumérées comme doctrine Mahāśāghika dans le traité sur les sectes, traduction L. d. I. V. Poussin.

où les dix pāramitās sont actualisées successivement. C'est le point de vue des recueils de Jātakas, qui utilisent des récits populaires pour illustrer les vertus suprêmes (cf. les formules relatives aux pāramitās dans 1 VV, 2 EE, 3 O, 4 K, 5 M, 6 S, etc.), comme le Cariyāpiṭaka du Canon pāli (10 pāramiyo), Nidānakathā (10 pāramiyo), Śaṭpāramitāsaṃnipātasūtra (Nanjō 143, traduit par le cambodgien Sêng Hui, A. D. 251-280), Jātakamālā d'Āryasūtra, Karuṇāpundarika.

Les doctrines relatives aux asaṃkhyeyas (d'après les pūrvacāryas le bodhisattva obtient la qualité de ne pas reculer (1 U, UU) après avoir achevé le premier asaṃkhyeya qui comprend la saṃskāra-(gotra)bhūmi et l'adhimukticāryābhūmi : Kośa, ch. 4, 109) ne sont pas les seules doctrines communes aux deux véhicules en matière des bodhisattvabhūmis ; les doctrines sur la " caryā " sont également communes aux deux véhicules. " Bhūmi ", " caryā " et " carita " sont synonymes dans le passage suivant du Mahāvastu (vol. 1, p. 76) : " Le sthāvira Kāśyapa s'adresse à Kātyāyana : Proclame la carrière (carita) des magnanimes rois de la loi. Kātyāyana prêche les carrières des Bouddhas (caryā<sup>1</sup> buddhānām) en réponse à la question de Kāśyapa : O Fils du Vainqueur, apprenez graduellement et selon la vérité la carrière des Bouddhas à la carrière (caraṇa) pure<sup>2</sup>. Quelles sont les dix bodhisattvabhūmis ? La première bhūmi est désignée " durāroḥā ", etc. ". Le chapitre sur les bhūmis est terminé (p. 193) par une observation qui a pour but d'expliquer comment un Bouddha peut déterminer la voie que suivent tous les autres, et les degrés par où ils sont obligés de passer : " gambhīracaritaṃ dhīrā prajānanti

1. variante caryān (la carrière).

2. « Buddha » et « bodhisattva » sont presque synonymes dans cette littérature ; p. 63-64 : « Incomparable est l'enseignement de la loi que distribuent ces êtres qui, dans le cercle de la transmigration, ont accumulé des existences pendant beaucoup de centaines de kalpas ; il y a dix bhūmis des Vainqueurs bienheureux par lesquelles se transforment (vikurviṣu) toujours les bodhisattvas (paṇḍita ; cf. 1 Q) ». Le Śārasaṃgaha, ouvrage tardif en pāli, nous signale 4 buddhabhūmis : énergie, sagesse, fermeté, bonté, qui ne sont que des qualités éminentes d'un bodhisattva ; cf. Kośa, ch. 4, p. 224. Les dix buddhabhūmis, les dix pratyekabuddhabhūmis et les dix śrāvakabhūmis, expliquées dans le Mahāyānābhisamayāsūtra (Nanjō 195, trad. Jñānayaśas, A. D. 570 ; Nanjō 196, trad. Divākara, A. D. 680), représentent un développement ultérieur indépendant, bien qu'il soit possible d'établir une certaine corrélation entre ces séries et les dix bodhisattvabhū-

parasparam / anantapratibhūnam ca sarve sarvāṅgaśobhanā iti // ». Le Daśabhūmaka est d'accord (1 P) : vivṛṇuṣva caryāvarām udārām prabhedaśo jñānabhūmiṃ ca, où jñānabhūmi représente surtout les niyatabhūmis par excellence (bhūmis 8-10) (cf. 1 D, J, N, X, MM, OO, WW, 6 R, 7 : gāthās finales, 8 R), tandis que caryā signifie caryābhūmi (bhūmis 1(2)-7 selon Lañka et Bo. ; Śikṣāsamuccaya, p. 313 : caratām api bodhisatvacaryāṃ bodhisatvānām, citation de la Prajñāpāramitā), ou bien la pratique de toutes les bodhisattvabhūmis selon la traduction de Bodhiruci. Dans un passage des strophes finales de la 7<sup>me</sup> bhūmi tous les traducteurs ont rendu « bodhisatvacaraṇa » par « la 7<sup>me</sup> étape du bodhisatva » ; Buddhābhaddra et Kumārajīva : bhūmi ; Śīladharma : mārgabhūmi (tao ti) <sup>1</sup> ; Śikṣānanda : mārgavihāra (chu tao) ; Dharmarakṣa : 7<sup>me</sup> action (karma : yeh) ; mongol : mārgacaryā (mür yabodal) ; tib. : caraṇa, carita ou caryā (spyod). Dans 1 OO « samāsataḥ sarvabodhisatvacaryā yāvat tathāgatabhūmi .... » on peut remplacer caryā par bhūmī sans changer le sens (cf. 1 K, Q, L, N, R, GG, KK, MM, LL, 2 O, 5 K, 8 R, P, 9 V, 10 F). Le Caryāmārgabhūmisūtra de Saṅgharakṣa (Nanjō 1325, trad. Dharmarakṣa, A. D. 284 ; Nanjō 1326, trad. An Shih Kao, A. D. 148-170 ; Nanjō 1338, trad. Chih Yao, environ A. D. 185 ; cette dernière traduction, le Hīnamārgabhūmisūtra, est appelée hīnayānasūtra dans le Kao sēng ch'uan, comme une autre traduction de la main de Chih Yao, le Hsiao pēn ti ching), dont le titre prouve déjà la connexion de « bhūmi » et « caryā » (bhūmi alterne avec mārgabhūmi (tao ti) dans la version du Daśabhūmaka de Dharmarakṣa), démontre l'identité des termes « carita (so hsing) » et « bhūmi » : « La pratique de celui qui pratique, c'est la bhūmi de celui qui pratique » (traduction partielle d'An Shih Kao, éd. Taishō, vol. 15, p. 231). Cette caryāmārgabhūmi consiste en śamathavipaśyanā (bhūmis 1-7 ; voir ci-dessus Nanjō 376, 7<sup>me</sup> bhūmi). « Caryā » est spécifiée comme la pratique des puḍgalas suivants : 1. prthagjana ; 2. śaikṣa ; 3. aśaikṣa (ch. 25 de la version de Dharmarakṣa est consacré à la śaikṣabhūmi ; ch. 26 à l'aśaikṣabhūmi, ce qui rappelle le Lotus, éd. Kern, p. 70-71, et Dīghanikāya, vol. 1, p. 54, où l'on trouve les huit étapes de l'homme <sup>2</sup> : mandabhūmi,

1. Comparer solāpatti-magga, sakadāgāmi°, anāgāmi°, arahatta° (Cullaniddesa, Vibhaṅga).

2. aṭṭha purisabbhūmiyo ; Rhys Davids, Dialogues I. p. 72 ; Sumaṅgalavilāsiṇi I. p. 163.

khiddā-, vīmaṃsana-, ujugata-, sekha-, samaṇa-, jina-, pannabhūmi<sup>1</sup>); ou bien : 1. prthagjana et śaikṣa ; 2. arhat ; 3. bodhisattva. Cette dernière division mahayaniste se trouve dans le 28<sup>me</sup> chapitre intitulé « triple caryā des disciples », un des trois derniers chapitres (29. pratyekabuddha ; 30. bodhisattva), qui manquent dans la version abrégée d'An Shih Kao, et qui dépendent du Lotus, également traduit par Dharmarakṣa (A. D. 286). Nous lisons dans l'interprétation d'un apologue (ch. 28) que le terme chih shêng (gagner sa vie ; travail quotidien) est identique au terme caryā (hsiu hsing). Les 35 Jātakas du Cariyāpiṭaka ayant pour but de montrer l'acquisition successive des dix pāramitās illustrent d'une façon concrète la matière philosophique et abstraite des divers Daśabhūmakas ; en effet, nous retrouvons dans une section (2 O) contenant la définition concise du véhicule des bodhisattvas la trinité qui caractérise la préhistoire des Bouddhas : bhūmi-caryā-pāramitā<sup>2</sup> : daśa kuśalāḥ karmapathā bodhisatvabhūmi-pariśuddhyai pāramitāpariśuddhyai caryāvīpulatvāya samvartante (cf. Winternitz, Buddhistische Litteratur, p. 124, 131-133).

Le terme « yāna », désignant (l'octuple) chemin des āryas<sup>3</sup> dans le Canon pāli (brahmayāna dhammayāna : Saṃyuttanikāya, vol. 5, p. 5 ; maggaṭṭhangikayānayāyini : Therīgāthā 389 ; devayāna : Suttanipāta 139), paraît identique au terme « bhūmi » dans le Prajñāpāramitāśāstra (bhūmisambhāra ; Koku, vol. 3, p. 151 seq.) : « Pourquoi Bhagavān ne répond-t-il pas à la question de Subhūti (katham bodhisatvo mahāsatvo mahāyānasamprasthito bhavati) sinon par l'explication du bhūmisamprasthāna (iha subhūte bodhisatvo mahāsatvaḥ ṣaṣṣu pāramitāsu caran bhūmer bhūmiṃ samkrāmati) ? Réponse : Le mahāyāna, c'est la décuple bhūmi. Passer de la première bhūmi à la seconde, etc., c'est ce qu'on appelle samprasthāna ; comme un homme, qui monté sur un cheval, s'approche d'un éléphant, et quittant le cheval monte l'éléphant ; monté sur l'éléphant il s'approche d'un nāga, et quittant l'éléphant il monte le nāga, et ainsi de suite ».

1. cf. nirvāṇabhūmi du Lotus, et 1 SS, où « atyantasukhanirvāṇa » paraît être traduit par yung p'ing ku an tao ti : atyantasukhamārgabhūmi dans la version de Dharmarakṣa.

2. comparer le 7<sup>me</sup> chapitre du Sandhinirmocanasūtra (trad. Hsüan Chuang), intitulé « Bhūmipāramitā ».

3. ariyapatha, ariyamagga ou ariyabhūmi (Dhammapada 236).

Aussi nous trouvons dans une citation de la Prajñāpāramitā (Śikṣāsamuccaya, p. 313) « prathamayānasamprasthitānāṃ bodhisattvānām » où « yāna » s'approche de « bhūmi ».

Poursuivant nos recherches historiques jusqu'au deuxième siècle de notre ère nous y rencontrons le Tathāgataviśeṣaṇasūtra (Nanjō 102), traduit par Chih Lou Chia Ch'an (Lokarakṣa, Shirukasen) à Lo Yang entre A. D. 147 et A. D. 168, une version abrégée du 3<sup>me</sup> chap. (sur les noms des tathāgatas) et du 5<sup>me</sup> chap. de l'Av. (Nanjō 87), dont le Daśabhūmika constitue une partie intégrante et indispensable. Mise en scène du 3<sup>me</sup> chap. : Bhagavān se trouve dans la Samantaprabhādharmaśāhā<sup>1</sup>, entouré par des bodhisattvas nombreux comme les atomes de dix terres de Bouddha. Ils pensent : « Nous vous prions de nous révéler les buddhakṣetras, les buddhadharmas, les buddhagūṇas, la suprême bhūmi de Bouddha, la samyak sambodhi, les viśayas, caryās, balas, vaiśāradyas, rddhipādas, indriyas d'un Bouddha ; les 10 vihāras, 10 caryās, 10 pariṇāmanās, 10 dhanas (les 7 ariyadhanas de la littérature pālie augmentés de 3 akṣayadhanas : 8. samyaksmṛti ; 9. śrutadhara ; 10. pratibhāna), 10 bhūmis<sup>2</sup>, 10 praṇidhānas, 10 samādhis (expliqués dans le 27<sup>me</sup> chap. de Nanjō 88 ; manquent dans Nanjō 87), 10 vaśītās (8 O), 10 mūrdhānas (têtes ou sommets) d'un bodhisattva que tous les Bouddhas doivent discerner ». Bhagavān devinant leur pensée explique ces catégories dans les chapitres suivants. Deux épithètes des tathāgatas rappellent les bhūmis : paramavītakāyabhūmi et vītamaraṇabhūmi. Lokarakṣa a traduit une autre partie de l'Av. sous le titre « Question de Mañjuśrī relative à la fonction de bodhisattva » (Nanjō 112).

Le chapitre « Bodhisattva » du Caryāmārgabhūmisūtra (traduit A. D. 284) trace l'évolution spirituelle des bodhisattvas : « Un bodhisattva, en pratiquant le Chemin, progresse graduellement, peu à peu, jusqu'au moment où il arrive à la sagesse suprême. Au moyen des six pāramitās il discerne la pratique du vide ; après avoir accumulé des mérites pendant d'innombrables kalpas il acquiert le chemin du Bouddha. Comme un jeune soldat qui avance ; au commencement il est pauvre, mais progressivement il obtient de grandes richesses. En faisant des efforts il est promu au grade de lieutenant ; finalement il

1. située à une distance de 3 lieues au sud-est de l'arbre de l'illumination, près d'une sinuosité du fleuve Nairāṇjanā.

2. Lokarakṣa traduit par : shih tao ti = 10 mārgabhūmis.

devient général. Par degrés il est élevé à la dignité d'un gouverneur d'une province recevant 360000 litres de riz comme revenu. Successivement il devient ministre du second rang, ministre du premier rang, empereur, cakravartirāja, roi des dieux. Ainsi, celui qui pratique (hsüeh ; gaku) les degrés du chemin des bodhisattvas, produit la pensée de bodhi, remplit le don, la moralité, la patience, l'énergie, le recueillement, la sagesse successivement ; il dompte les six mouvements de l'âme (contentement, colère, tristesse, joie, amour, haine), il rejette les trois poisons (rāga, dveṣa, moha) et le couvercle des skandhas ; il se tourne vers les trois vimokṣamukhas (6 N), arrive à l'avinivartanīyadharmatā, s'approche de l'état « ekajātīpratibaddha ». Comme on polit un miroir, lave, nettoie et aplanit le fer (du miroir), qui s'amincit graduellement et à la fin reflète les images ; ainsi le bodhisattva pratique les six pāramitās, accumule des mérites jusqu'au moment où il devient Bouddha et sauve le monde.... Il soigne tous les êtres comme s'ils étaient ses enfants ; sa caryāpratipatti graduelle est comparable à la croissance de la lune, au développement végétatif (semence, pousse, tronc, branches, feuilles, fleurs, fruits), à la construction d'une maison suivie d'une fête d'inauguration ».

Le reste du chapitre « Bodhisattva » est consacré à l'analyse de la vyutkrāntaka (vyatikrāntaka)-caryā d'un bodhisattva qui saute ou omet un certain nombre de bhūmis intermédiaires, comme les arhats de la catégorie asamayavimukta, possédant la maîtrise en recueillement, franchissent divers dhyānabhūmis à leur gré, sans être empêchés par la règle de la production successive des recueils qui ne s'applique qu'aux débutants (Kośa, ch. 2, p. 210 ; ch. 8, 15 a-c, 18 c-19 b. Cf. Fujishima, Bouddhisme japonais, p. 136 : sauter en longueur, c.-à-d. devenir Bouddha dans l'existence présente ; sauter en travers, c.-à-d. la doctrine de la véritable secte de la Sukhāvātī, la secte la plus populaire du Japon : naître dans la Terre Pure d'Ami-tābha d'après son 18<sup>me</sup> vœu originel. Bukkyōdaijii, p. 3332 s. v. chōotsu-zanmai, chōotsu-shō ; Bukkyōdaijiten, p. 1242). « Quelle est la vyutkrāntakacaryā qui suit le mārgacittotpāda<sup>1</sup> ? Réponse : Arriver à l'état avivartyānutpāda (8<sup>me</sup> bhūmi) ; possédant la perfection,

1. Av. chap. 12 (brahmācaryā) : « Au moment de la première production de pensée du Chemin, on achève la samyaksambodhi, on connaît la véritable nature des dharmas, on est pourvu du prajñākāya, on est illuminé sans l'assistance des autres » : Bukkyōdaijiten p. 854, Fujishima p. 67, 80.

arriver à l'abhiṣeka (bhūmi) ; comprendre que les trois mondes sont vides, que les 5 skandhas ne peuvent pas être localisés, que la pensée des 4 vérités surgit sans cause, que les 12 nidānas commencent par l'avidyā, que l'avidyā ne peut pas être localisée, que les 5 gatis, les 6 āyatanas, le citta ne sont que rêve, hallucination, apparition magique, que les mārgadharmanas ne sont pas proches ou lointains, ne peuvent pas être localisés dans le temps ou l'espace, que rien n'existe, ne peut être obtenu (prāpyate) ou perdu ; c'est ce qu'on appelle « atteindre la sagesse suprême en sautant (à savoir les bhūmis 1-7), sans s'appuyer sur l'ordre graduel ». Pourquoi appelle-t-on cette pratique vyutkrāntakacaryā ? Réponse : En raison de l'unité fondamentale des individus (jên ; pudgala). Parce qu'on ne comprend pas cette solidarité, l'idée du moi surgit ; on tend vers l'attachement, on se lie, et aussitôt qu'on est lié il y a désir de la délivrance. Sans attachement et sans lien, comment l'aspiration à la délivrance serait-elle possible ? Les cinq substances qui demeurent dans l'espace vide (nuages, brouillard, poussière, fumée, cendres) ne peuvent pas souiller l'ākāśa. La racine de l'esprit (cittamūla, la pensée dans sa nature originelle) est comparable à l'espace vide ; les 5 skandhas sont comparables aux 5 substances ; ils ne couvrent (pi) pas la racine de l'esprit qui pénètre la non-phénoménalité (wu hsing) et dont l'asaṅgajūāna (5 G, 6 O, 8 R, 9 Y) entre dans la gambhīradharmakṣānti (8 C) sans suivre les degrés. Comme le mendiant qui devint roi par conversion soudaine, celui qui entend la doctrine du Bouddha relative au néant fondamental, celui qui étant dans la misère du saṃsāra veut sauver les hommes sans croire à l'existence ou la personnalité de ceux qu'il sauve, sans affirmer l'existence d'un lien ou des êtres liés, entre en sautant (ch'ao ju) dans le prajñāvivartyadharma et l'anutpādābhiṣeka, et est appelé « ayant des mérites » sans les avoir obtenus. Comme la merusvayambhvanabhisamkāratā (Kośa, ch. 3, 48-50 ; chin shan tzü jan wu tso) ; partout où le chercheur d'or va, il trouve l'or sans aucune espèce d'effort. Ainsi le pudgalamūla est parfaitement pur sans taches. Celui qui comprend cette sagesse entre dans l'asaṅgamārgamukha ; comme la pureté spontanée de la śūnyatā ; personne ne la purifie. Le citta est pur comme la splendeur d'un joyau. Tous les méchants sont des semences de Bouddha (buddhabījas). Comme le lotus bleu agreste avec sa tige et ses fleurs naît spontanément sans semence dans la boue sale d'un marais sauvage, ainsi le bodhisattva,



au milieu des affections, comprend soudainement les maux et difficultés des trois mondes, ne voit pas le règne de la naissance et de la mort, ne réside pas dans le nirvāṇa (apratiṣṭhitanirvāṇa ; cf. *Acta Orientalia*, vol. 4, p. 245, l. 14) et conduit tous les êtres au nirvāṇa en sautant héroïquement les degrés intermédiaires. Le bodhisattva s'applique au Chemin, comme l'oiseau vole dans l'ākāśa sans rencontrer d'obstacles (1 Q ; *Madhyamakāvat.* p. 12), en considérant l'espace vide comme la terre, sans crainte du vide. Au moment du cittotpāda il entre dans la mārḡaprajñā, abondamment muni des upāyas, son esprit rempli d'égalité comme le vide, sans résidence fixée ; il n'est pas séparé du saṃsāra, ni ne se réjouit du nirvāṇa ; il n'éprouve ni augmentation ni diminution. Comme les 5 couleurs (bleu, jaune, rouge, blanc, noir) (de tissu de soie : ts'ai sé) dépendent des arbres et des plantes, les arbres et les plantes naissent de la terre, la terre est établie sur l'eau (*Kośa*, ch. 3, 45-50), l'eau repose sur le vent, le vent repose (pratiṣṭhita) sur l'espace ; ainsi la racine de l'univers n'existe pas. Comme un nuage flottant vient subitement par un léger coup de vent et n'a pas un lieu de destination, ainsi le bodhisattva compare le vide des trois mondes au vent qui n'a pas d'habitation fixe. Il comprend que l'illumination et l'ignorance, la pureté et l'impureté, la sortie et l'entrée n'existent pas. Apologue : un petit insecte<sup>1</sup> pourvu d'un vajracitta s'installe sur le grand arbre (hauteur : 4000 yojanas) du Jambūdvīpa au bord de la mer ; l'arbre se met à trembler par angoisse excessive, tandis qu'il reste tranquille et immobile lors d'une visite du grand Garuḍa. Ce petit insecte représente un cittotpādikā bodhisattva. Le grand arbre, c'est le triple monde. Le tremblement désespéré de l'arbre désigne les six tremblements d'un grand univers Trisāhasra, quand le cittotpādikā bodhisattva atteint en sautant la sagesse profonde et l'abhiṣeka lointain. Quoique les 4 chemins (prayoga-mārḡa, ānantarya-, vimukti-, viśeṣa- : *Kośa*, ch. 6, 65) des disciples (ti tzu, désignés par l'oiseau Garuḍa) soient achevés, le triple monde reste immobile. Le bodhisattva qui entre dans la perfection merveilleuse et devient Bouddha sans suivre l'ordre graduel, est comparable à l'homme qui devient soudainement empereur, ou au prthagjana qui conçoit subitement le véritable néant fondamental. Apologue de l'arbre d'une vertu curative merveilleuse

1. ou oiseau : ch'ung.

qui naît tout à coup de l'ākāśa et crée un paradis terrestre sans bêtes féroces, famines, poisons, maladies, voleurs, etc. » Quoiqu'on ne trouve aucune référence aux bodhisattvas dans la version d'An Shih Kao (Nanjō 1326), l'identité entre cette traduction et les parties correspondantes de la version complète de Dharmarakṣa (Nanjō 1325) confirme l'hypothèse que l'original sanscrit du Caryāmārgabhūmisūtra contenant le chapitre « Bodhisattva », existait déjà à l'époque d'An Shih Kao (prince parthe, A. D. 148-170).

Continuant nos recherches historiques jusqu'au 3<sup>me</sup> siècle nous y rencontrons deux textes, traduits par Chih Ch'ien entre A. D. 223 et 253, à savoir le Bodhisattvajātabhūmisūtra (p'u sa shêng ti ching ; Nanjō 378) et le Bodhisattvapūrvakarmasūtra (Nanjō 100 ; correspond au 7<sup>me</sup> chapitre sur la pratique pure de l'Av. Nanjō 87), qui traitent des bhūmis.

Nanjō 378 : Bhagavān se trouve à Kapilavastu dans le Śākyavihāra, assis sous un nyagrodha, entouré de 500 bhikṣus. Son interlocuteur s'appelle Kṣāmākāra, fils d'un chef des Śākyas, qui demande des renseignements sur la bodhisattvacaryā. La kṣānti en forme la base, spécifiée comme : 1) ākrusṭena na pratyākroṣṭavyam ; 2) roṣitena na pratiroṣitavyam ; 3) bhaṇḍitena na pratibhaṇḍitavyam ; 4) tāḍitena na pratitāḍitavyam (les quatre śramapākārakadharma, Mahāvī. ed. Sakaki, 268). « Les hommes et les femmes qui comprennent que toutes les choses ne sont qu'une apparition magique sans conscience (shih), et qui réalisent cette intuition dans leur conduite, sont des enfants de Bouddha, obtiennent l'avinivartanīyadharmatā, l'anutpāda et le vyākaraṇa. A ce moment Kṣāmākāra acquiert l'anutpatika-dharmakṣānti ; 500 bhikṣus, 500 hommes d'une foi pure, 25 femmes d'une foi pure, tous obtiennent la résidence dans l'avivartyabhūmi. Après leur mort ils renaîtront dans le paradis occidental du Bouddha Amitāyus, et après d'innombrables kalpas ils deviendront des Boddhas dans ce monde ».

Nanjō 100 : prêcheur : Mañjuśrī ; interlocuteur : Jñānaśīrṣa bodhisattva ; matière : les 140 bodhisattvapraṇidhānas, classés comme suit : 1) vœux (11) faits dans l'état de grāhpati, par ex. « Dans ses relations avec sa femme et ses enfants, le futur Bouddha doit faire le vœu « Les êtres vivants puissent-ils s'échapper de la prison de l'amour et de l'affection » » ; 2) 11 vœux de la pravrajyā ; 3) 5 vœux quand il reçoit les 10 śikṣāpadas et les 250 préceptes d'un bhikṣu ; 4) 6 vœux

quand il pratique la méditation et la sagesse ; 5) 6 vœux quand il marche (kramotkṣepanikṣepakarma : 10 J) et s'habille ; 6) 12 vœux quand il se prépare pour mendier sa nourriture : prendre la brosse à dents (dantakāṣṭha), se brosser les dents, se laver les mains, prendre un bain, tenir le pātra dans la main, etc. ; 7) 52 vœux quand il rencontre un chemin montant, un sentier ardu, une dharmasabhā, un grand arbre, une source, un puits, un étang, etc. ou bien un homme heureux, malade, fort, laid, reconnaissant, un śramaṇa, un brāhmaṇa, un empereur, un ministre, etc. ; 8) 20 vœux en mendiant sa nourriture dans un village ; 9) 15 vœux après le repas quand il récite les sūtras, voit un Bouddha, rend ses hommages à un sthūpa, se lave les pieds ( " Les êtres vivants puissent-ils obtenir les 4 ṛddhipādas et la délivrance complète " ) ; 10) un vœu en s'endormant, et un vœu en s'éveillant. Signalons deux vœux relatifs aux bhūmis : " Quand il se trouve dans la maison il doit faire le vœu " Les êtres vivants puissent-ils abandonner les désirs en entrant dans les bhūmis mondaines et supramondaines (hsien shêng ti ; hsien représente les 10 śraddhās, 10 vihāras, 10 caryās, 10 pariṇāmanās, correspondant aux 5 dispositions d'arrêt, aux smṛtyupasthānas, au quadruple nirvedhabhāgiya du Kośa ; shêng représente les dix bhūmis et la bodhi de l'Av., correspondant aux 7 āryapudgalas du Kośa) " " ; " Quand il est assis, les jambes croisées (nyas dat paryāṅkam ābhujya), en méditant, il doit faire le vœu " Les êtres vivants puissent-ils atteindre l'acalā bhūmi, possédant des racines de bien inébranlables " " .

Le 4<sup>me</sup> chapitre (assemblée des dieux Śuddhāvāsas ; sous-titre : p'u sa shuo mêng ching ; 2 fasc.) du Ratnakūṭa (Nanjō 23), traduit par Dharmarakṣa fin 3<sup>me</sup> siècle, est consacré à une description allégorique des dix bodhisattvabhūmis en rapport avec les pāramitās. Bhagavān l'expose sur le Gr̥dhrakūṭa près de Rājagṛha à son interlocuteur Vajravikīrṇa (appelé alternativement devaputra et bodhisattva), qui voit en rêve les qualités des bhūmis. Ces terres y sont caractérisées successivement comme : 1) tyāga ; 2) 10 kuśaladharmas ; 3) dharmaśravaṇa (3 H-J) ; 4) dhutaṅgas (voir Śā. ci-dessus) ; 5) vide (5 D rikta ; 1 RR) ; 6) avasādhābhūta (Mahāv. par. nindanā, n. 9) ; 7) asaṅga (7 F ; Acta Or. vol. 4, p. 238) ; 8) vyūhasamādhi ; 9) vyūhabuddha ; 10) temps merveilleux (miao shih). Dans la première terre le bodhisattva reçoit le mārgavyākaraṇa ; dans la 2<sup>me</sup> bhūmi le bodhisattva-caryāvyākaraṇa ; 3<sup>me</sup> bhūmi : kṣānti- ; 4<sup>me</sup> bhūmi : praṇidhāna- (4 C) ;

5) samādhi- (5 M : dhyānapāramitā) ; 6) prajñā- ; 7) upāya- ; 8) śrāvaka-pratyekabuddhabhūmyatikrāntasarvajñatā- ; 9) ekajātipratibaddha- ; 10) buddhabhīṣeka-vyākaraṇa.

### III. LE DAŚABHŪMAKA COMME CHAPITRE DE L'AVATAṂSAKASŪTRA <sup>1</sup>.

Le fait que les témoins du Daśabhūmaka (appelés Vajragarbha) sont partis du ciel Tuṣita où des Bouddhas nommés Vajradhvaṇa ont exercé leur adhiṣṭhāna pendant la prédication des dix pariṇāmanās (ch. 21 qui précède ch. 22 sur les dix bhūmis) (Parīṇdanā E : ihāgatā vajradhvaṇanāmakānāṃ tathāgatānāṃ antikebhyah), démontre l'étroite parenté et la succession immédiate des chapitres 21 et 22, qui constituent un tiers de l'Av. proprement dit, c.-à-d. sans compter le Gaṇḍavyūha (ch. 34 : dharmadhātuvavatūra, trad. Prajña, Nanjō 89, 40 fasc.) qui traite des bhūmis en détail (Koku, vol. 7, p. 316-480). En outre, presque tous les chapitres contiennent des références aux bhūmis. Les doctrines de l'Av. sont prêchées dans 8 assemblées localisées comme suit : 1) nirvāṇabodhimāṇḍa (Magadha ; ch. 1-2) ; 2) samantaprabhādharmaśabhā (ch. 3-8 ; 10 śraddhās) ; 3) le ciel de Śakra (Indra ; ch. 9-14 : 10 vihāras) ; 4) résidence des dieux Yāmas (ch. 15-18 : 10 caryās) ; 5) le ciel des Tuṣitas (ch. 19-21 : 10 pariṇāmanās) ; 6) le ciel des Parānirmitavaśavartins (ch. 22-32 : 10 bhūmis, viśeṣaphala, samatāhetuphala) ; 7) samantaprabhādharmaśabhā (ch. 33 : l'achèvement de la pratique ; énumération des 2000 caryādharma distribués comme suit : première avasthā (10 śraddhās) en rapport avec 200 aspects de la pratique ; 2<sup>me</sup> avasthā (10 vihāras) : 200 caryādharma ; 3<sup>me</sup> avasthā (10 caryās) : 300 caryādharma ; 4<sup>me</sup> avasthā (10 pariṇāmanās) : 300 caryādharma ; 5<sup>me</sup> avasthā (10 bhūmis) : 500 caryādharma ; 6<sup>me</sup> pariniṣpannāvasthā : 500 caryādharma ; interpénétration et multiplication mutuelle des caryādharma et avasthās ; précheur : Samantabhadra ; interlocuteur : Samantaprajña ; recueillement du précheur : Buddhāvataṃsakasamādhi) ; 8) Jetāvānavihāra à Śrāvastī (ch. 34 : 55 (53) personnes, e. a. Samantabhadra, Mañjuśrī, Maitreya, enseignent les doctrines de l'Av. au pèlerin Sudhana ; le nombre des kalyāṇamitras correspond au nombre des avasthās). La version de Śikṣānanda réunit les chapitres 27 (10 samā-

1. On ne trouve ici que des références à la version de Buddhābhaddra.

dhis) jusques et y compris ch. 37 (samatāphala) dans la 7<sup>me</sup> assemblée (samantaprabhādharmasabhā), tandis que toute la 6<sup>me</sup> assemblée est consacrée aux dix bhūmis.

### NOTICE BIBLIOGRAPHIQUE.

Paramārtha nous apprend dans son commentaire sur le Samayabheda (citation Bukkyōdaijii p. 2619) que les mahāyānasūtras suivants appartiennent à la secte Mahāsaṅgha : Avataṃsaka, Nirvāṇa, Śrīmālādevīsīṃhanāda (Nanjō 59), Vimalakīrtinirdeśa, Suvarṇaprabhāsa, Prajñāpāramitā. A l'exception du Vimalakīrtinirdeśa tous ces sūtras contiennent des références aux bhūmis, comme le texte principal du Mahāsaṅgha, le Mahāvastu. Nirvāṇasūtra, Koku vol. 9, p. 18 : « Les bodhisattvas de la 4<sup>me</sup> bhūmi (vihāra) sont appelés nés-non-nés, parce qu'ils possèdent Pupapallivaśīlā » ; p. 171-172, 178, 326 ; vol. 8, texte chinois, p. 2, 84, 108, 175. Śrīmālādevīsīṃhanāda (48<sup>me</sup> assemblée du Ratnakūṭa), ed. Taishō, vol. 12, p. 220 : les jñeyabhūmis (bhūmis 1-7), sarvadharmaśīlābhūmi (8<sup>me</sup> bhūmi), apuṇahkār्याṃpalabdhītabhūmi (8 Q, G), abhayabhūmi, āśvastasthānanirvāṇabhūmi, sopadhiśeṣa-bhūmi (cf. -nirvāṇa), 4 kleśabhūmis, avidyābhūmi. Suvarṇaprabhāsa, ed. Buddhist Text Soc., p. 13 : sthāpayiṣye daśabhūmiyāṃ sarvasatvān acintiyān / daśabhūmau sthīhītvā ca sarve bhōntu tathāgatāḥ // ; dans les traductions chinoises Nanjō 126 et 130, le nom du 6<sup>me</sup> chapitre est pariśuddhabhūmidhāraṇī, comme en uigur (Bibl. Buddhica, vol. 17).

J'ajoute quelques références : Mahāyānaśāstakacittabhūmiparīkṣāsūtra, trad. Prajña 785-810, Nanjō 955, ed. Taishō, vol. 3, p. 299 : le premier buddhakāya explique cent dharmālokaṃukhas aux bodhisattvas de la première bhūmi ; le 2<sup>me</sup> buddhakāya explique mille dharmālokaṃukhas aux bodhisattvas de la 2<sup>me</sup> bhūmi, et ainsi de suite. Mahāyānasaddhotpādaśāstra, trad. Paramārtha : śraddhāsamprayuktabhūmi (adhimukticāryābhūmi de Bo.), śuddhādhyāsayabhūmi (pramuditā), śīlabhūmi (vimalā), ānimittopāyabhūmi (dūraṅgamā), rūpaśīlābhūmi (acalā), cetovaśīlābhūmi (sādhumatr), bodhisattvakāyabhūmi (dharmameghā), tathāgatabhūmi (trad. Suzuki, p. 80). Vijñaptimātratāśāstra, Koku vol. 10, p. 488-547 ; Mahāyānasamparigrahaśāstra, Koku vol. 10, p. 3, 47, 104-110. Brahmajāla-sūtra, trad. Kumārajīva, au commencement les avasthās de l'Av. Le Mahāvairocana-sūtra traite de la 8<sup>me</sup> et de la 10<sup>me</sup> bhūmi.

En dehors du bouddhisme je dois signaler les yogabhūmis (Woods, Yogasystem) et les « stations » des soufis (Carra de Vaux, Penseurs de l'Islam, vol. 4, p. 201-207).

## DAŚABHŪMIKA-SŪTRAM

### Bhūmi I

Yasmin pāramitā daśottamaguṇās tais tair nayaiḥ sūcitāḥ  
sarvajñena jagaddhitāya daśa ca prakhyāpitā bhūmayah /  
ucchedadhruvavarjitā ca vimalā proktā gatiḥ madhyamā  
tat sūtram daśabhūmikaṃ nigaditaṃ śṛṇvantu bodhyarthinaḥ //

Evam mayā śrutam / ekasmin samaye bhagavān paranirmitavaśa-  
vartīṣu devabhuvaneṣu viharati sma / acirābhisambuddho dvitīye sap-  
tāthe vaśavartino devarājasya vimāne maṇiratnagarbhe prabhāsvare  
prāsāde mahatā bodhisatvagaṇena sūrdham sarvair avaivartikair eka-  
jātipratibaddhair yadutānuttarāyāṃ samyak sambodhāv anyonyalo-  
kaḥ hātusaṃnipatitaiḥ sarvaiḥ sarvabodhisatvajñānaviṣayaḥ gocarapra-  
tilabdha viharibhiḥ sarvatathāgatajñānaviṣaya praveśavatārāpratipra-  
srabdhagocaraiḥ sarvajagatparipācanavinayayathākālakṣaṇādhiṣṭhā-  
na sarvakriyāsaṃdarśanakūśalaiḥ sarvabodhisatvapraṇidhānābhinir-  
hārāpratiprasrabdhagocaraiḥ kalpārthakṣetracaryāsaṃvāsibhiḥ sar-  
vabodhisatvapūṇyajñānārddhisambhārasupariṇipūrṇākṣayasarvajagadu-  
pajīvyatāpratipannaiḥ sarvabodhisatvaprajñopāyaparamapāramitā-  
prāptaiḥ saṃsāranirvāṇamukhasaṃdarśanakūśalair bodhisatvacaryo-  
pādānvāyavacchinnaḥ sarvabodhisatvadhyānavimokṣasaṃdhisamā-  
pattya bhijñājnānavikrīḍitā bhijñāsarvakriyāsaṃdarśanakūśalaiḥ sar-  
vabodhisatvarddhibalavaśitā prāptānubhisamskāracittakṣaṇasarvata-  
thāgataparīkṣamāṇālopa saṃkramaṇapūrvamgamakathāpuruṣaiḥ sar-  
vatathāgatadharmacakra saṃdhāraṇavipulabuddhapūjopasthānābhyut-  
thitaiḥ sarvabodhisatvakarmasaṃdāna samatāprayogasarvalokadhā-

tukāyapratibhāsaprāptaiḥ sarvadharmadhātvasaṅgasvararutaghoṣā-  
 nuravitasarvatryadhivāsaṅgacittajñānaviśayaspharaṇaiḥ sarvabodhi-  
 satvagunaḥpratiṭṭhisupariṭpūrṇānabhilāpyakalpādhiṣṭhānasamprakā-  
 śanāparikṣiṇagunaḥvarṇanirdeśakaiḥ / yad idam / vajragarbheṇa ca  
 bodhisatvena mahāsatvena <sup>1</sup> / ratnagarbheṇa ca / padmagarbheṇa ca /  
 śrīgarbheṇa ca / padmaśrīgarbheṇa ca / ādityagarbheṇa ca / sūrya-  
 garbheṇa ca / kṣitigarbheṇa ca / śaśivimalagarbheṇa ca / sarvavyūhā-  
 lamkārapratibhāsaśaṃdarśanagarbheṇa ca / jñānavairocānagarbheṇa  
 ca / ruciraśrīgarbheṇa ca / candanaśrīgarbheṇa ca / puṣpaśrīgarbheṇa  
 ca / kusumaśrīgarbheṇa ca / utpalaśrīgarbheṇa ca / devaśrīgarbheṇa  
 ca / puṇyaśrīgarbheṇa ca / anāvaraṇajñānaviśuddhigarbheṇa ca /  
 guṇaśrīgarbheṇa ca / nārāyaṇaśrīgarbheṇa ca / analagarbheṇa ca /  
 vimalagarbheṇa ca / vicitrāpratibhāṇālamkāragarbheṇa ca / mahā-  
 raśmijālāvabhāsagarbheṇa ca / vimalāprabhāsaśrītejorājagarbheṇa  
 ca / sarvalakṣaṇapratimaṇḍitaviśuddhiśrīgarbheṇa ca / vajrāreṇiśrī-  
 vatsālamkāragarbheṇa ca / jyotirjvalanāreṇiśrīgarbheṇa ca / nakṣa-  
 trarājāprabhāvabhāsagarbheṇa ca / gaganakośānāvaraṇajñānagarbhe-  
 ṇa ca / anāvaraṇasvaramaṇḍalamadhuranirghoṣagarbheṇa ca / dhā-  
 raṇīmukhasarvajagatprāṇidhisamdhāraṇagarbheṇa ca / sāgaravyūha-  
 garbheṇa ca / meruśrīgarbheṇa ca / sarvagunaḥviśuddhigarbheṇa ca /  
 tathāgataśrīgarbheṇa ca / buddhaśrīgarbheṇa ca / vimukticanḍreṇa  
 ca bodhisatvena mahāsatvenaivaṇi pramukhair aparimāṇāprameyā-  
 samkhyeyācintyātulyāmāpyūnautāparyantāsīmāprāptānabhilāpyāna-  
 bhilāpyair bodhisatvair mahāsatvaiḥ sārddham nānābuddhakṣetra-  
 samnipatitair vajragarbhābodhisatvapūrvamgamaiḥ //

Atha khalu vajragarbhō bodhisatvas tasyāṃ velāyāṃ buddhānubhā-  
 vena mahāyānaprabhāsaṃ nāma bodhisatvasamādhim samāpadyate  
 sma /

### C

Samanantarasamāpannaś ca vajragarbhō bodhisatva imaṃ ma-  
 hāyānaprabhāsaṃ nāma bodhisatvasamādhim atha tāvad eva daśasu

1. On doit suppléer les mots soulignés après chaque « ca » dans la liste sui-  
 vante de bodhisattvas.

dikṣu daśabuddhakṣetrakoṭiparamāṇurajaḥsamānām lokadhātūnām  
apareṇa daśabuddhakṣetrakoṭiparamāṇurajaḥsamās tathāgatā mukhā-  
ny upadarśayāmāsuḥ / yad idaṃ vajragarbhasamanāmakā eva te  
cainaṃ buddhā bhagavanta evaṃ ūcuḥ / sādhu sādhu bho jinaputra  
yas tvam imaṃ mahāyānaprabhāsaṃ bodhisatvasamūhīm samāpa-  
dyase / api tu khalu punas tvāṃ kulaputrāmī daśasu dikṣu daśa-  
buddhakṣetrakoṭiparamāṇurajaḥsamānām lokadhātūnām apareṇa da-  
śabuddhakṣetrakoṭiparamāṇurajaḥsamās tathāgatā adhiṣṭhanti sar-  
ve vajragarbhasamanāmāno 'syaiva bhagavato vairocanasya pūrva-  
praṇidhānādhiṣṭhānena tava ca puṇyajñānaviśeṣeṇa

**D**

sarvabodhisatvānām cācintyabuddhadharmālokaprabhāvanājñānabhū-  
myavatāraṇāya / sarvakuśalanūlāsamgrahaṇāya / sarvabuddhadhar-  
mapravacayakaṇḍalyāya / dharmajñānavaipulyāya / suvyavasthitadhar-  
manirdeśāya / asambhinnajñānavyavadānāya / sarvalokadharmānu-  
palepāya / lokottarakuśalanūlapariśodhanāya / acintyajñānaviśayā-  
dhigamāya / yāvat sarvajñajñānaviśayādhigamāya / yad idaṃ daśā-  
nām bodhisatvabhūmīnām ārambhapratilambhāya / yathāvad bodhi-  
satvabhūmivyavasthānanirdeśāya / sarvabuddhadharmādhyālamba-  
nāya / anāsravadharmapравibhāgavibhāvanāya / suvicitavicayamahā-  
prajñālokakaṇḍalyāya / sunistīritakaṇḍalyajñānamukhāvatāraṇāya /  
yathārhassthānāntaraprabhāvanāmandapratibhāṇālokāya / mahāprati-  
samvidbhūministīraṇāya / bodhicittasamṛtyaśampramoṣāya / sarvasat-  
vadhātuparipācanāya / sarvatrānugataviniścayakaṇḍalyapratilam-  
bhāya //

**E**

Api tu khalu punaḥ kulaputra pratibhātu te 'yaṃ dharmāloka-  
mukhaprabhedakaṇḍalyadharmaparyāyo buddhānubhāvena tathāgata-  
jñānālokādhiṣṭhānena svakuśalanūlapariśodhanāya dharmadhātusu-  
paryavadāpanāya satvadhātvanugrahāya dharmakāyajñānaśarīrāya  
sarvabuddhābhiṣekasampratīcchanāya sarvalokābhyudgatātmabhāva-  
samdarśanāya sarvalokagatisamatikramāya lokottaradharmagatipari-  
śodhanāya sarvajñajñānaparipūraṇāya //



**F**

Atha khalu te buddhā bhagavanto vajragarbhasya bodhisatvasyānabhibhūtātmabhāvatām copasaṃharanti sma / asaṅgapratibhāṇanirdeśatām ca suviśodhitajūṇavibhaktipraveśatām ca smṛtyasampramoṣādhiṣṭhānatām ca suvinīścitamatikausalyatām ca sarvatrānugatabuddhyanutsargatām ca samyaksambuddhabalānavamṛdyatām ca tathāgatavaiśāradyānavalīnatām ca sarvajñajūṇapratisaṃvidvibhāgadharmanayanistīraṇatām ca sarvatathāgatasuvibhaktakāyavākkitālaṃkārabhinirhāratām copasaṃharanti sma //

**G**

Tat kasmād dhetoḥ / yathāpi nāmāsyaiṣa samādher dharma-tāpratilambhena pūrvapraṇidhānābhinirhāreṇa ca supariśodhitādhyāsayatayā ca svavadātajūṇamaṇḍalatayā ca susambhṛtasambhāratayā ca sukṛtaparikarmatayā cāpramāṇasamṛtibhājanatayā ca prabhāsvarādhimuktiviśodhanatayā ca supratividdhadhāraṇīmukhāsambhedanatayā ca dharinadhātujūṇanamudrāsunnodritatayā ca //

**H**

Atha khalu te buddhā bhagavantas tatrasthā evarddhyanubhāvena dakṣiṇān pāṇīn prasārya vajragarbhasya bodhisatvasya śīrṣaṃ sampramāṛjayanti sma //

**I**

Samanantaraspṛṣṭas ca vajragarbho bodhisatvas tair buddhair bhagavadbhiḥ / atha tāvad eva samādhes tasmād vyutthāya

**J**

tān bodhisatvān āmantrayate sma / suvinīścitam idaṃ bhavanto jina-putrā bodhisatvapraṇidhānam asambhinnam anavalokyam dharmadhātuvipulam ākāśadhātuparyavasānam aparāntakoṭīniṣṭhaṃ sarvasatvadhātuparitrāṇam / yatra hi nāma bhavanto jinaputrā bodhisatvā atītānām api buddhānām bhagavatām jūṇabhūmim avataranti / anā-

gatānām api buddhānām bhagavatām jñānabhūmim avataranti / pratyutpannānām api buddhānām bhagavatām jñānabhūmim avataranti / tatra bhavanto jinaputrā daśa bodhisatvabhūmayo buddhānām bhagavatām jñānabhūmim avataranti / tatra bhavanto jinaputrās ca daśa bodhisatvabhūmayo 'tītānāgatapratyutpannair buddhair bhagavadbhir bhāṣitās ca bhāṣiṣyante ca bhāṣyante ca yāḥ saṃdhāyāham evaṃ vadāmi / katamā daśa / yad uta pramuditā ca nāma bodhisatvabhūmiḥ / vimalā ca nāma / prabhākari ca nāma / arcīṣmatī ca nāma / sudurjayā ca nāma / abhimukhī ca nāma / dūraṅgamā ca nāma / acalā ca nāma / sādhumatī ca nāma / dharmameghā ca nāma bodhisatvabhūmiḥ / imā bhavanto jinaputrā daśa bodhisatvānām bodhisatvabhūmayāḥ / yā atītānāgatapratyutpannair buddhair bhagavadbhir bhāṣitās ca bhāṣiṣyante ca bhāṣyante ca / nāhaṃ bhavanto jinaputrās taṃ buddhakṣetrapasaraṃ samanupaśyāmi yatra tathāgatā imā daśa bodhisatvabhūmīr na prakāśayanti / tat kasya hetoḥ / sāmuktakṣiko 'yaṃ bhavanto jinaputrā bodhisatvānām mahāsatvānām bodhi(satva)-mārgapariśodhanadharmamukhāloko yad idaṃ daśabhūmiprabhedavyavasthānam acintyam idaṃ bhavanto jinaputrāḥ sthānaṃ yad idaṃ bhūmijñānam iti //

## K

Atha khalu vajragarbho bodhisatva āsāṃ daśānām bodhisatvabhūmīnām nūmadheyamātraṃ parikīrtya tūṣṇīm babbhūva na bhūyaḥ prabhedaśo nirdiśati sma / atha khalu sā sarvāvatī bodhisatvapaṇṣat paritṛṣitā babbhūva / āsāṃ daśānām bodhisatvabhūmīnām nūmadheyamātraśravaṇena bhūmivibhāgānūdiraṇena ca tasyā etad abhavat / ko nu khalv atra hetuḥ kaś ca pratyayaḥ / yad vajragarbho bodhisatva āsāṃ bodhisatvabhūmīnām nūmadheyamātraṃ parikīrtya tūṣṇīm bhāvenātīnāmayati na bhūyaḥ prabhedaśo nirdiśatī / tena khalu punaḥ samayena tasmīn eva bodhisatvapaṇṣatsaṃnipāte vimukticandro nāma bodhisatvas tasyā bodhisatvapaṇṣadaś cittāśayavicāram ājñāya vajragarbhaṃ bodhisatvaṃ gāthābhir gītena paripreçhati sma //

kim arthaṃ śuddhasaṃkalpasmṛtijñānaguṇānvita <sup>1</sup> /

samudīryottamā bhūmīr na prakāśayase vibho //

vinīṣcitā ime sarve bodhisatvā mahāyaśāḥ /  
kasmād udīrya bhūmīs tvaṃ pravibhāgaṃ na bhāṣase //  
śrotukāmā ime sarve jina-putrā viśāradaḥ /  
vibhajyārthagatīm samyag bhūmīnāṃ samudāhara //  
parśad dhi viprasanneyaṃ kausīdyāpagatā śubhā /  
śuddhā pratiṣṭhitā sāre guṇajñānasamanvitā //  
nirīkṣamāṇā anyonyaṃ sthitāḥ sarve sagauravaḥ /  
kṣaudraṃ hy anelakaṃ yadvat kāṅkṣanti tv amṛtopamam //

tasya śrutvā mahāprajño vajragarbho viśāradaḥ /  
parśatsamtoṣaṇārthaṃ hi bhāṣate sma jinātmajaḥ //  
duṣkaraṃ paramam etad adbhu-  
tāṃ bodhisatvacarita-pradarśanam /  
bhūmikāraṇavibhāga-uttamo  
buddhabhāvasamudāgamo yataḥ //  
sūkṣma durdṛśa vikalpavarjitaś  
cittabhūmivigato durāsadaḥ /  
gocaro hi viduṣāṃ anāsravo  
yatra muhyati jagac chrave sati //  
vajropama-hṛdayaṃ sthāpayitvā  
buddhajñānaparamaṃ cādhimucya /  
anātmānaṃ cittabhūmiṃ viditvā  
śakyaṃ śrotuṃ jñānam etat susūkṣmam <sup>2</sup> //  
antarīkṣa iva raṅgacitraṇā  
mārutaḥ khagapathāśrito yathā /  
jñānam evam iha bhāgaśaḥ kṛtaṃ  
durdṛṣaṃ bhagavatām anāsravam //  
tasya me bhavati buddhir īdṛśī  
durlabho jagati yo 'sya vedakaḥ /  
śraddadhīta ca ya etad uttamaṃ  
na prakāśayitum utsahe yataḥ //

1. Mètre : rathoddhata, à l'exception de la stance « vajropama .... »

2. rdo rje lta bur bsam pa rab gshag ste / sañs rgyas ye śes mchog la mos byas  
sin / bdag med pa yi sems kyi sa śes na / ye śes dam pa ldi gzod nan par nus //

**L**

Evam ukte vimukticandro bodhisatvo vajragarbham bodhisatvam etad avocat / supariśuddho vatāyaṃ bho jinaputra parṣatsaṃnipātaḥ \* supariśodhitādhyāśayānāṃ bodhisatvānāṃ supariśodhitasamkalpānāṃ sucaritacaraṇānāṃ suparyupāsita bahubuddhakoṭīśatasahasrānāṃ susambhṛtasambhārūṇāṃ aparimitaguṇajñānasamanvāgatānāṃ apagata vimatisaṃdehānāṃ anaṅgaṇānāṃ supraṭiṣṭhitādhyāśayādhi-mukṭināṃ aparapratyayānāṃ eṣu buddhadharmesu \* / tat sādhu bho jinaputra prabhāṣasva pratyakṣavihāriṇo hy ete bodhisatvā atrasthāne //

**M**

Vajragarbha āha / kiṃ cāpi bho jinaputrāyaṃ bodhisatvaparṣatsaṃnipātaḥ supariśuddhaḥ (suit le passage placé entre deux astérisques dans la section L) / atha ca punar ye 'nya imāṇy evaṃrūpāṇy acintyāni sthānāni śṛṇuyuh śrutvā ca vimatisaṃdeham utpādayeyuh / teṣāṃ tat syād dirgharātram anarthāyāhitāya duḥkhāya / iyaṃ me kāruṇyacittatā / yena tūṣṇīmbhāvam evābhīrocayāmi //

**N**

Atha khalu vimukticandro bodhisatvaḥ punar eva vajragarbham bodhisatvam etam evārtham adhyeṣate sma / tat sādhu bho jinaputra prabhāṣasva / tathāgatasyaivānubhāvenemāṇy evaṃrūpāṇy acintyāni sthānāni svāraksitāni śraddheyāni bhaviṣyanti / tat kasya hetoḥ / tathā hi bho jinaputrāsmiṃ bhūminirdeṣe bhāṣyamāṇe dharmatāpratī-lambha eṣa yat sarvabuddhasamanvāhāro bhavati / sarve bodhisatvās cāsyā eva jñānabhūmer āraksārtham utsukyam āpadyante / tat kasya hetoḥ / eṣa hy ādicaryā / eṣa samudāgamo buddhadharmāṇāṃ / tad yathāpi nāma bho jinaputra sarva lipyakṣarasamkhyānirdeṣo mātṛkā-pūrvvaṅgamo mātṛkāparyavasāno nāsti sa lipyakṣarasamkhyānirdeṣo yo vinā mātṛkānirdeṣam / evam eva bho jinaputra sarve buddhadhar-mā bhūmipūrvvaṅgamāś caryāpariniṣpattito bhūmiparyavasānāḥ sva-yambhūjñānādhi gamatayā / tasmāt tarhi bho jinaputra prabhāṣasva tathāgatā evārhanataḥ samyaksambuddhā āraksāṃ adhiṣṭhāsyanti //

## O

Atha khalu te sarve bodhisatvā ekasvarasamgītena tasyām velāyām vajragarbhām bodhisatvaṃ gāthābhigītenaiva tam artham adhyeṣante sma <sup>1</sup> /

pravara vara vimalabuddhe svabhidhānānantaghaṭṭita pratibha /  
 pravāhara madhuravarām <sup>2</sup> vācam paramārthasamyuktām //  
 smṛtidhṛtviśuddhabuddhe daśabalabalalābham āśayaviśuddhim /  
 pratisamviddaśavicaṇṇam bhāṣasva daśottamā bhūmīḥ //  
 śāmaniyamanibhṛtasumanāḥ prahīṇamadamānadṛṣṭisaṃkleśā /  
 niṣkāṅkṣā parśad iyaṇi prārthayate bhāṣitāni tava //  
 tṛṣṭita iva śītam udakaṃ bubhukṣito 'nnaṃ subheṣajam ivārtah /  
 kṣaudram iva sa madhukaragaṇas tava vācam ndikṣate parśat //  
 tat sādhu vimalabuddhe bhūmiviśeṣān vadasva virajaskān /  
 daśabalayuktāsaṅgāṃ sugatagatim udīrayan nikhilām //

## P

Atha khalu tasyām velāyām bhagavataḥ śākyamuner ūṇākośāḍ bodhisatvabalālōko nāma raśmīr niścacārāsaṃkhyeyāsaṃkhyeyaraśmiparivārā sā \* sarvāsu daśasu dikṣu sarvalokadhātuprasarān avabhāsyā sarvāpāyaduḥkhāni pratiprasrabhya sarvamārabhavanāni dhyāmīkrṭyāparimitāni buddhaparṣanmaṇḍalāny avabhāsyācintyaṃ buddhaviṣayākūraprabhāvaṃ nidarśya sarvāsu daśasu dikṣu sarvalokadbā-tuprasareṣu sarvatathāgataparṣanmaṇḍaleṣu dharmadeśanādhiṣṭhānādhiṣṭhitān bodhisatvān avabhāsyācintyaṃ buddhavikurvaṇaṃ \* saṃdarśyoparyantarīkṣe mahāraśmighanābhrajālakūṭāgāraṃ kṛtvā tasthau / teṣāṃ api buddhānāṃ bhagavatāṃ ūṇākoṣebhya eva eva bodhisatvabalālōkā nāma raśmayo niśceraḥ / niścaryāsaṃkhyeyāsaṃkhyeyaraśmiparivārās tāḥ (suit le passage placé entre deux astérisques) ādarśyedaṃ bhagavataḥ śākyamuneḥ parṣanmaṇḍalaṃ vajragarbhasya bodhisatvasyātmabhāvaṃ avabhāsyoparyantarīkṣa eva eva mahāraśmighanābhrajālakūṭāgāraṃ kṛtvā tasthau / iti hy ābhīś

1. Mètre : āryā

2. tib. : yid du ḥoṇ baḥi gsuñ dbyaṅs kyis

ca bhagavataḥ śākyamuner ūrṇakośaprasṛtābhī rāsmibhis te lokadhā-  
tavas tāni ca buddhaparśanmaṇḍalāni teṣāṃ ca bodhisatvānāṃ kāyā  
āsanāni ca sphuṭāny avabhāsītāni saṃdrśyante sma / teṣāṃ cāpari-  
māṇeṣu lokadhātuṣu buddhānāṃ bhagavatām ūrṇakośaprasṛtābhī rāś-  
mibhir ayaṃ trisāhasramahāsāhasralokadhātur idaṃ ca bhagavataḥ  
śākyamuneḥ parśanmaṇḍalaṃ vajragarbhasya ca bodhisatvasya kāya  
āsanam sphuṭam avabhāsitaṃ saṃdrśyante sma / atha khalu tato  
mahāraśmighanābhiraḥḥlakūṭāgārād buddhānubhāvenāyam evaṃrūpaḥ  
śabdo niścarati sma <sup>1</sup>

asamasamākāśasamair daśabalavṛṣabhair anantamukhyaguṇaiḥ /  
śākyakulajasya dharmair devamanuṣyottamaiḥ kṛtam adhiṣṭhā-  
nam //

anubhāvāt sugatānāṃ koṣaṃ vivṛuṣva dharmarājjanām /  
caryāvarām udārāṃ prabhedāḥ jñānabhūmiṃ ca /  
adhiṣṭhītās te sugatair dhāritā bodhisatvaiś ca /  
yeṣāṃ śrotrapathāgataḥ śreṣṭho yo dharmaparyāyāḥ //  
daśa bhūmīr virajasah pūrayitvānupūrveṇa /  
balāni daśa ca prāpya jñatām arpayiṣyanti //  
sāgarajale nimagnāḥ kalpoddāheṣu prakṣiptāḥ /  
bhavyāḥ te dharmaparyāyam imāṃ śrotum asaṃdigdhāḥ //  
ye tu vimatisaktāḥ saṃśayaḥ cābhyupetāḥ /  
sarvaśo <sup>2</sup> na hi teṣāṃ prāpsyate śrotram etat //  
bhūmijñānapathaṃ śreṣṭhaṃ praveśasthānasamkramam /  
anupūrveṇa bhāṣasva caryāviṣayam eva ca //

## Q

Atha khalu vajragarbho bodhisatvo daśa diśo vyavalokya bhūyasyā  
mātrayā tasyāḥ parśadaḥ samprasādanārthaṃ tasyāṃ velāyām imā  
gāthā abhāṣata <sup>3</sup> /

1. les deux premières stances en āryā ; le reste en ślokaḥ.

2. MS. de Londres : sarvaśa

3. Mètre : mélange de vaṃśastha (upajāti), indravamśā, indravajrā et upendra-  
vajrā.

sūkṣmaṃ durājñeyapadaṃ maharṣiṇām /  
 akalpakalpāpagataṃ <sup>1</sup> suduḥsprṣam //  
 anāvilaṃ paṇḍitavijñaveditam /  
 svabhāvaśāntaṃ hy anirodhasambhavam //  
 svabhāvaśūnyaṃ praśamādvayakṣayam <sup>2</sup> /  
 gatyā vimuktaṃ samatāptinirvṛtam //  
 anantamadhyam vacasānudīritam /  
 triyadhvavimuktaṃ nabhasā samānakam //  
 śāntaṃ praśāntaṃ sugatapraveditam /  
 sarvair udāhārapadaiḥ sudurvacam //  
 bhūmiś ca caryāpi ca tasya tādrṣī /  
 vaktuṃ suduḥkhaḥ kuta eva śrotum //  
 tac cintayā cittapathaiś ca varjitaṃ /  
 jñānābhinirhāramunīndraveditam //  
 na skandbadhātvāyatanaprabhāvitam /  
 na cittagamyam na manovicintitaṃ //  
 yathāntarikṣe śakuncḥ padaṃ budhair /  
 vaktuṃ na śakyaṃ na ca darśanopagam //  
 tathaiva sarvā jinaputrabhūmayo /  
 vaktuṃ na śakyāḥ kuta eva śrotum //  
 pradeśamātraṃ tu tato 'bhīdhāsyē /  
 maitrīkrpābhyāṃ prapīdhanataś ca //  
 yathānupūrvam na ca cittagocaram /  
 jñānena tāḥ pūrayatām yathāśayam //  
 etādrṣo gocara durdrṣo 'sya  
 vaktuṃ na śakyah sa hi svāśayasthaḥ //  
 kiṃ tu pravakṣyāmi jinānubhāvataḥ  
 śṛṇvantu sarve sahitāḥ sagauravāḥ //  
 jñānapraveśaḥ sa hi tādrṣo 'sya  
 vaktuṃ na kalpair api śakyate yat //  
 samāsatas tac chṛṇuta bravīmy aham /  
 dharmārthatatvaṃ nikhilaṃ yathā sthitaṃ //

1. = mi rtog rtog yul ma yin = ülü onoqat onoqu yin oron busu.

2. nö ba nid stoñ shi shiñ sdug bñal zad = mün éinar inu qoqoson amurliyat jobalañ baraydaqsan.

sagauravāḥ santa[h] sajjā bhavantāḥ /  
 vakṣyāmy ahaṃ sādhu jinānubhāvataḥ //  
 udīrayiṣye varadharmaghoṣam /  
 dṛṣṭāntayuktaṃ sahitaṃ samākṣaram //  
 suduṣkaram tad vacasāpi vaktum /  
 yaś cāprameyaḥ sugatānubhāvaḥ //  
 mayi praviṣṭaḥ sa ca raśmimūrtiḥ /  
 yasyānubhāvena mamāsti śaktiḥ //

### R

Tatra bhavanto jinaputrāḥ sūpacitakuśalamūlānāṃ sucaritacaraṇā-  
 nāṃ susambhṛtasambhārāṇāṃ suparyupāsītabuddhotpādānāṃ supari-  
 piṇḍitaśukladharmāṇāṃ supariḡṛhitakalyāṇamitrāṇāṃ suviśuddhā-  
 śayānāṃ vipulādhyāśayopagatānāṃ udārādhimuktisamanvāgatānāṃ  
 kṛpākaraṇābhīmukhānāṃ (bodhi)satvānāṃ bodhāya cittam utpadyate/

### S

Buddhajñānābhilāṣāya daśabalabalādhigamāya mahāvaiśāradyādhi-  
 gamāya samatābuddhadharmapratilambhāya sarvajagatparitrāṇāya  
 mahākṛpākaraṇāviśodhanāya daśadigaśeṣajñānādhigamāya sarvabud-  
 dhakṣetrāsaṅgapariśodhanāya tryadhvaikakṣaṇavibodhāya mahādharm-  
 macakrapravartanavaiśāradyāya ca tac cittam utpadyate bodhisatvā-  
 nām

### T

Mahākaraṇāpūrvamgamam prajñājñānādhipateyam upāyakauṣa-  
 lyaparigṛhītam āśayādhyāśayopastabdham tathāgatabalāprameyaṃ  
 satvabalabuddhibalasuvicitavicayam asambhinnaññānābhīmukham  
 svayambhūjñānānukūlam sarvabuddhadharmaprajñājñānāvavādasam-  
 pratyeṣakam dharmadhātuparamam ākāśadhātusthitakam aparānta-  
 koṭiniṣṭham /

### U

Yena cittotpādena sahotpannena bodhisatvo 'tikrānto bhavati  
 prthagjanabhūmim avakrānto bhavati bodhisatvaniyāmaṃ jāto bha-



vati tathāgatakule 'navadyo bhavati sarvajātivādena vyāvṛtto bhavati sarvalokagatibhyo 'vakraṇto bhavati lokottarāṃ gatiṃ sthito bhavati bodhisatvadharmatāyāṃ suvyavasthito bhavati bodhisatvāvasthānena samatānugato bhavati tryadhvatathāgatavaṃśaniyato bhavati sambodhiparāyaṇaḥ / evaṃrūpadharmavyavasthito bhavanto jinaputrā bodhisatvaḥ pramuditāyāṃ bodhisatvabhūmau vyavasthito bhavaty aca lanayogena //

## V

Atra bhavanto jinaputrāḥ pramuditāyāṃ bodhisatvabhūmau sthito bodhisatvaḥ prāmodyabahulo bhavati prasādabahulaḥ prītibahula utplāvanābahula udagrībahula uśībahula utsāhabahulo 'saṃrambhaha hulo 'vihimsābahulo 'krodhabahulo bhavati /

## W

Iti hi bhavanto jinaputrāḥ pramuditāyāṃ bodhisatvabhūmau sthito bodhisatvaḥ pramudito bhavati buddhān bhāgavato 'nusmaran buddha dharmān bodhisatvān bodhisatvacaryāḥ pāramitāviśuddhiṃ bodhisatvabhūmiviśeṣān bodhisatvāsaṃbhāryatāṃ tathāgatāvavādānuśāsaniṃ satvārthasamprāpaṇaṃ pramudito bhavati sarvatathāgatajñānaprave śaprayogam anusmaran bhūyaḥ prāmodyavān bhavati /

## X

Vyāvṛtto 'smi sarvajagadvīṣayād avatīrṇo 'smi buddhabhūmisamī paṃ dūrībhūto 'smi bālaprthagjanabhūmer āsanno 'smi jñānabhūmer vyavacchinno 'smi sarvāpāyadurgativinipātāt pratisaraṇabhūto 'smi sarvasatvānāṃ āsannadarśano 'smi sarvatathāgatānāṃ sambhūto 'smi sarvabuddhaviṣaye sarvabodhisatvasamatāṃ upagato 'smi vigatāni me sarvabhayaatrāsacchambhitatvānīti prāmodyam utpādayati /

## Y

Tat kasya hetoḥ / tathā hi bhavanto jinaputrā bodhisatvasyāsyāḥ pramuditāyā bodhisatvabhūmeḥ sahapratilambhena yānīmāni bhayāni bhavanti yad idam ājīvikābhayaṃ vāślokaabhayaṃ vā maraṇabhayaṃ

vā durgatibhayaṃ vā parśacchāradyabhayaṃ vā tāni sarvāṇi vyapa-  
gatāni bhavanti / tat kasya hetoḥ / yathāpīdam ātmasaṃjñāpagamād  
ātmasneho 'sya na bhavati / kutaḥ punaḥ sarvopakaraṇasnehaḥ / ato  
'syājīvikābhayaṃ na bhavati / na ḥ kañcit satkāraṃ kasyacet sakā-  
śāt pratikāṅkṣaty anyatra mayaiva teṣāṃ satvānāṃ sarvopakaraṇa-  
bāhulyam upanāmayitavyam ity ato 'syāślokaabhayaṃ na bhavati / āt-  
madṛṣṭivigamāc cāsyātmasaṃjñā na bhavaty ato 'sya maraṇabhayaṃ  
na bhavati / mṛtasyaiva me niyataṃ buddhabodhisatvair na virahito  
bhaviṣyatīty ato 'sya durgatibhayaṃ na bhavati / nāsti me kañcid  
āśayena sarvaloke samasamaḥ / kutaḥ punar uttara ity ato 'sya par-  
śacchāradyabhayaṃ na bhavati / evaṃ sarvabhayaatrāsacchambhitat-  
varomaharṣo 'pagataḥ /

**Z**

Atha khalu punar bhavanto jinaputrā bodhisatvo mahākaruṇāpuras-  
kṛtatvād anupabatenāprākṛtenādhyāśayena bhūyasyā mātrayā prayu-  
jyate sarvakuśalamūlasamudāgamāya /

**AA**

Sa śraddhādhipateyatayā / prasādebahulatayā / adhimuktiviśud-  
dhyā / avakalpauābahulatayā / kṛpākaruṇābhinirhāratayā / mahāmai-  
tryupetayatayā / aparikhinnamānuśatayā / hṛyapatrāpyālaṅkāratayā /  
kṣāntisauratyopetayatayā / tathāgatārhatasamyaksambuddhaśśanagau-  
ravacitrīkaratayā /

**BB**

Rātridivātrptakuśalamūlopacayatayā / kalyāṇamitrāṇiṣevanatayā /  
dharmārūṇābhīratatayā / atṛptabāhuśrutyparyeṣanatayā / yathāśru-  
tadharmayoniśaḥpratyavekṣanatayā / aniketamānasatayā / anadhy-  
avasitalābhasatkāraślokatayā / anabhinanditopakaraṇasnehatayā /  
ratnopamacittotpādātṛptābhīnirhāratayā /

**CC**

Sarvajñabhūmyabhilāṣanatayā / tathāgatabalavaiśāradyāveṇika-  
buddhadharmādhyālambanatayā / pāramitāsaṅgaparyeṣanatayā /

māyāsāṭhyaparivarjanatayā / yathāvāditathākāritayā / satatasamitam  
 satyavacanānurakṣaṇatayā / tathāgatakulabhūṣaṇatayā / bodhisatva-  
 śikṣānutsarjanatayā / mahāśailendrārājopamasarvajñatācittāprakam-  
 panatayā / sarvalokakriyānabhilakṣaṇatayā / utsargalokottarapatho-  
 petatayā / atṛptabodhyaṅgasambhāropacayatayā / satatasamitam ut-  
 tarottaraviśeṣaparimārgaṇatayā / evaṃrūpair bhavanto jinaputrā bhū-  
 mipariśodhakair dharmair samanvāgato bodhisatvaḥ supratīṣṭhito  
 bhavati pramuditāyām bodhisatvabhūmau //

### DD<sup>1</sup>

So 'syām pramuditāyām bodhisatvabhūmau sthitaḥ saṃ imāny  
 evaṃrūpāṇi mahāprapñidhānāni mahāvyaśāyān mahābhinihārān  
 abhinirharati / yadutāśeṣaṇiḥśeṣānavaśeṣasarvabuddhapūjopasthāpa-  
 nāya sarvākāravaropetaṃ udārādhiṃuktiviśuddhaṃ dharmadhātuvī-  
 pulam akāśadhātuparyavasānam aparāntakoṭīniṣṭhaṃ sarvakalpasaṃ-  
 khyābuddhotpādasamkhyāpratiprasabdhaṃ (mots soulignés abrégés :  
 &...&) mahāpūjopasthānāya prathamam mahāprapñidhānam abhini-  
 rharati (abrégé : M.) /

### EE

Yad uta sarvatathāgatabhāṣitadharmanetrīsaṃdhāraṇāya sarva-  
 buddhabodhisatvasuparigrahāya sarvasamyaksambuddhaśūśanapari-  
 rakṣaṇāya & buddhotpāda & saddharmaparigrahāya dvitīyam M. /

### FF

Yad uta sarvabuddhotpādaniravaśeṣasarvalokadhātuprasareṣu tuṣi-  
 tabhavanavāsam ādim kṛtvā cyavanācāḥkramaṇaḥparibhasthitījanma-  
 kumārakṛdāntaḥpuravāsābhiniṣkramaṇaduṣkaracaryābodhimandopā-  
 saṃkramaṇamāradharṣaṇābhisaṃbodhyadhīyeṣaṇamahādharmaśakra-  
 pravartanamahāparinirvāṇopasaṃkramaṇāya pūjādharmasaṃgraha-  
 prayogapūrvamgamam kṛtvā sarvatraikakālavivartanāya & buddhot-  
 pāda & yāvan mahāparinirvāṇopasaṃkramaṇāya tṛtīyam M. /

1. Sections DD-MM publiées par Bendall dans Śikṣāsamuccaya, p. 291-295.

## GG

Yad uta sarvabodhisatvacaryāvipulamahadgatāpramāṇāsambhinnasarpapāramitāsamgrhītasarvabhūmipariśodhanam sāṅgopāṅganirhārasalakṣaṇavilakṣaṇasamvartavivartasarvabodhisatvacaryābhūṭayathāvadbhūmipathopadeśapāramitāparikarmāvavādānuśāsanyanupradānopastabdhacittotpādābhinirhārāya & caryā & cittotpādābhinirhārāya caturtham M. /

## HH

Yad uta niravaśeśasarvasatvadhāturūpyarūpisaṃjñāsamjñānaiva-samjñīnāsamjñyauḍajajarāyujasaṃsvedajaupapādukatraidhātuka-paryūpannaśadgatisamavasāstasarvopapattiparyāpannanūmarūpasamgrhītāśeśasarvasatvadhātuparipācanāya sarvabuddhadharināvatāraṇāya sarvagatisaṃkhyāvyavacchedanāya sarvajñājñānapratīṣṭhāpanāya & satvadhātu & sarvasatvadhātuparipācanāya pañcamam M. /

## II

Yad uta niravaśeśasarvalokadhātuvipulasamkṣiptamahadgatāpramāṇasūkṣmaudārikavyatyastāvamūrdhhasamatalapraveśasamavasaraṇānugatendrajālavibhāgaśadigaśeṣavimātratāvibhāgapraveśajñānānugamapratyakṣatāyai & lokadhātu & lokadhātuvaimātryāvatāraṇāya ṣaṣṭham M. /

## JJ

Yad uta sarvakṣetraikakṣetraikakṣetrasarvakṣetrasamavasaraṇapariśodhanam apramāṇabuddhakṣetraprabhāvyyūhālāṃkārāpratīmanḍitaṃ sarvakṣeśāpanayanapariśuddhapathopetaṃ apramāṇajñānākara-satvapariṇipūṇam udārabuddhaviśayasamavasaraṇaṃ yathāśayasarvasatvasaṃdarśanasamtoṣaṇāya & buddhakṣetra & sarvabuddhakṣetrāpariśodhanāya saptamam M. /

## KK

Yad uta sarvabodhisatvaikūśayaprayogatāyai / niḥsapatnakuśalanūlopacayāya / ekāmbanasarvabodhisatvasamatāyai / avirahitasatata-

samītabuddhabodhisatvasamavadhānāya / yatheṣṭabuddhotpādasam-  
darśanāya / svacittotpādatathāgataprabhāvajñānānugamāya / acyutā-  
nugāminyabhijñāpratīlambhāya / sarvalokadhātvanuvicaraanāya / sar-  
vabuddhaparīṣanmaṇḍalapratibhāsaprapṭaye / sarvopapattisvaśarīrā-  
nugamāya / acintyamahāyānopetatāyai / bodhisatvacaryācaraanāya-  
vacchedāya & caryā & mahāyānāvataṛanāya / aṣṭamam M. /

## LL

Yad utāvivartyacakrasamūrūḍhabodhisatvacaryācaraanāya / amo-  
ghakāyavāḥmanaskarmaṇe / sahadarśananiyatābuddhadharmatvāya /  
sahaghoṣodāhārajñānānugamāya / sabaprasādakleśavinivartanāya /  
mahābhaiṣajyarājopamāśrayapratīlambhāya / cintāmaṇivatkāyapratī-  
lambhāya / sarvabodhisatvacaryācaraanāya / & caryā & amoghasarva-  
ceṣṭatāyai navamam M. /

## MM

Yad uta sarvalokadhātusv anuttarasamyaksambodhyabhisambo-  
dhāya / ekavālapathāyativṛttasarvabālapṛthagjanajannopapattyabhi-  
niṣkrāṇaṇavikurvaṇabodhimāṇḍadharmacakrapravartanam a hā pa ri-  
nirvāṇopadarśanāya / mahābuddhaviṣayaprabhāvajñānānugamāya /  
sarvasatvadhātuyathāśayabuddhotpādakṣaṇakṣaṇavibhaṅgavibodha-  
praśamapṛāpaṇasaṃdarśanāya / ekābhisambodhisarvadharmānirmā-  
ṇaspharaṇāya / ekaghoṣodāhārasarvasatvacittāśayasamtoṣaṇāya / ma-  
hāparinirvāṇopadarśanacaryābālāvyavacchedāya / mahājñānabhūmi-  
sarvadharmavyavasthāpanasaṃdarśanāya / dharmajñānārddhimāyā-  
bhijñāsarvalokadhātuspharaṇāya / & abhisambodhi & mahājñānābhi-  
jñābhinirhārāya daśamam M. /

iti hi bhavanto jinaputrā imāny evaṃrūpāṇi mahāpraṇidhānāni mahā-  
vyavasāyān mahābhinirhārān daśa praṇidhānamukhāni pramukhaṃ  
kṛtvā paripūrṇāni daśapraṇidhānāsaṃkhyeyaśatasahasrāṇi yāni bo-  
dhisatvaḥ pramuditāyāṃ bodhisatvabhūmau sthito 'bhinirharati pra-  
tilabhate ca

## NN

Tāni ca mahāprañidhānāni daśabbhir niṣṭhāpadair abhinirharati / katamair daśabbhir yad uta satvadhātuniṣṭhayā ca lokadhātuniṣṭhayā cākāśadhātuniṣṭhayā ca dharmadhātuniṣṭhayā ca nirvāṇadhātuniṣṭhayā ca buddhotpādhadhātuniṣṭhayā ca tathāgatajñānadhātuniṣṭhayā ca cittālambanadhātuniṣṭhayā ca buddhaviśayajñānapraveśadhātuniṣṭhayā ca lokavartanādharmavartanījñānavartanādhātuniṣṭhayā ca / iti hi yā niṣṭhā satvadhātuniṣṭhayāḥ sā me niṣṭhaiṣāṃ mahāprañidhānānāṃ bhavatu / yā niṣṭhā yāvaj jñānavartanādhātuniṣṭhayāḥ sā me niṣṭhaiṣāṃ mahāprañidhānānāṃ bhavatu / iti hy aniṣṭhā satvadhātuniṣṭhā / aniṣṭhānūmāni me kuśalamūlāni bhavantu / aniṣṭhā yāvaj jñānavartanādhātuniṣṭhā / aniṣṭhānīmāni me kuśalamūlāni bhavantu iti /

## OO

Sa evaṃ svabhinirhṛtaprañidhānāḥ karmaṇyacetto mr̥duceitto 'saṃhāryasraddho bhavati so 'bhiśraddadhāti tathāgatānāṃ arhatāṃ samyaksambuddhānāṃ pūrvāntacaryābhinirhṛtapraveśaṃ pāramitāsāmunāgamaṃ bhūmipariniṣpattiṃ vaiśeṣikatāṃ balapariniṣpattiṃ vaiśāradyaparipūrīṃ āveṇikabuddhadharmāsaukhyatām acintyām buddhadharmatām anantamadhyam tathāgataviśayābhinirhāram aparimāṇajñānānugataṃ tathāgatagocarānupraveśaṃ phalapariniṣpattiṃ abhiśraddadhāti samāsataḥ sarvabodhisatvacaryā yāvāt tathāgatabhūmijñānanirdeśādhiṣṭhānam abhiśraddadhāti /

## PP

Tasyaivaṃ bhavati / evaṃ gambhīrāḥ khalu punar ime buddhadharmā evaṃ viviktā evaṃ śāntā evaṃ śūnyā evaṃ animittā evaṃ apraṇihitā evaṃ nirupalepā evaṃ vipulā evaṃ aparimāṇā evaṃ udārā evaṃ durāsadaś ceme buddhadharināḥ /

## QQ

Atha ca punar ime bālaprthagjanāḥ kuḍṛṣṭipatitayā saṃtatyāvi-dyāndhakāraparyavanaddhamānasena mānadhvajasaṃucchritaiḥ saṃ-

kalpais tṛṣṇājālābhilaṣitair manasikārair māyāsāṭhyagahanānucaritaiś  
cittāśayair īrṣyāmātsaryasamprayuktair gatyupapattiprayogai rāga-  
dveṣamohaparicitaiḥ karmopacayaiḥ krodhopanāhasaṁdhuḥṣitābhiś  
cittajvālābhir viparyāśasamprayuktaiḥ karmakriyābhinirhāraiḥ kā-  
mabhavāvidyāsravānubaddhaiś cittamanovijñānabījais

## RR

Traidhātuke punarbhavāṅkuram abhinirvartayanti yad idam nāma-  
rūpasahajāvinirbhāgagatam / tenaiva ca nāmarūpeṇa vivardhitenai-  
śāṁ śaḍāyatanagrāmāḥ sambhavati / sambhūteṣv āyataneṣv anyonya-  
sparśanipātato vedanā sambhavati / tām eva vedanāṁ bhūyo bhūyo  
'bhinandatām tṛṣṇopādānam vivardhate / vivṛddhe tṛṣṇopādāne bha-  
vaḥ sambhavati / sambhūte ca bhava jātijarāmaraṇaśokaparidevaduḥ-  
khadaurmanasyopāyāsāḥ prādurbhavanti / evaṁ eteṣāṁ satvānām  
duḥkhaskandho 'bhinirvartate / ātmātmīyavigato riktas tucchaḥ śūnyo  
nirīho niśceṣṭo jaḍas tṛṣṇakāṣṭhakudyavartmapratibhāsopamo na cai-  
vam avabudhyanta iti /

## SS

Tesāṁ evaṁrūpaṁ satvānām duḥkhaskandhāvipramokṣaṁ dṛṣṭvā  
satveṣu mahākaruṇomiñjaḥ sambhavati / ete 'smābhiḥ satvāḥ pari-  
trātavyāḥ parimocayitavyā ato mahāsamamohād atyantasukhe ca nir-  
vāṇe pratiṣṭhāpayitavyā ity ato 'sya mahāmaitryunmiñjaḥ sambha-  
vati /

## TT

Evam kṛpāmaitryanugatena khalu punar bhavanto jinaputrā bodhi-  
satvo 'dhyāśayena prathamāyām bodhisatvabhūmau vartamānaḥ sar-  
vavastuṣu sāpekṣacittam parivarjya buddhajñāne codārasprābhilāṣa-  
buddhir mahātyāgeṣu prayujyate sa ya ime tyāgā yad uta dhanadhā-  
nyakośakoṣṭhāgārāparityāgo vā / hiraṇyasavarṇamaṇimuktāvaiḍūrya-  
śaṅkhaśilāpravāḍajātarūparajataparityāgo vā / ratnābharāṇavibhūṣa-  
ṇāparityāgo vā / hayarathagajapativāhanāparityāgo vā / udyānatapo-  
vanavihārāparityāgo vā / dāsīdāsakarmakaraṇapauruṣeṇāparityāgo vā /

grāmanaganariganamajanapadarāṣṭrarājadhānīparityāgo vā / bhāryāpu-  
traduhitṛparityāgo vā / sarvapriyamanāpavastuparityāgo vā / śīraḥ-  
kaṇṇanāsākaracaraṇanayanāsvamāṃsaṣaṇitāsthimajjāmedacchavicar-  
mahṛdayasarvātmabhāvaparityāgo vā / teṣv anapekṣo bhūtvā sarva-  
vastuṣu buddhajñāne codārasprābhilāṣabuddhiḥ parityajati / evaṃ  
hy asya prathamāyāṃ bodhisatvabhūman sthitasya mahātyāgaḥ sam-  
bhavati /

## UU

Sa evaṃ karuṇāmaitrītyāgūśayo bhūtvā sarvasatvaparityāgārtham  
bhūyo bhūyo laukikalokottarān arthān parimārgate parigaveṣate pari-  
mārgamāṇaḥ parigaveṣamāṇaś cāparikhedacittam utpādayati / evaṃ  
asyāparikhedah sambhavati / aparikhiṇnaś ca sarvasāstraviśārado  
bhavati / ato 'sya śāstrajñatā sambhavati / sa evaṃ śāstropetaḥ kriyā-  
kriyāvicāritayā buddhyā hīnamadhyapraṇīteṣu satveṣu tathatvāya  
pratipadyate yathābalaṃ yathābhajamānam / ato 'sya lokajñatā  
sambhavati / lokajñāś ca kālavelāmātracārī hṛyapatrāpyavibhūṣitayā  
saṃtatyātmārthaparārtheṣu prayujyate / ato 'sya hṛyapatrāpyam  
sambhavati / teṣu ca prayogeṣu naiṣkramyacyā avivartyāpratyudā-  
vartyabalādhānaprāpto bhavati / evaṃ asya dhṛtibalādhānam ājātaṃ  
bhavati / dhṛtibalādhānaprāptaś ca tathāgatapūjopasthāneṣu prayu-  
jyate śāsane ca pratipadyate / evaṃ hy asyeme daśa bhūmīpariśodha-  
kā dharmā ājātā bhavanti / tad yathā śraddhā karuṇā maitrī tyāgaḥ  
kheḍasahiṣṇutā śāstrajñatā lokajñatā hṛyapatrāpyam dhṛtibalādhā-  
nam tathāgatapūjopasthānam iti /

## VV

Tasyāsyāṃ pramuditāyāṃ bodhisatvabhūman sthitasya bodhisatva-  
sya bahavo buddhā ābhāsam āgacchanty audārikadarśanena prapñidhā-  
nabalena ca bahūni buddhaśatāni bahūni buddhasahasrāṇi bahūni  
buddhaśatasahasrāṇi bahūni buddhanayutaśatasahasrāṇi bahavo bud-  
dhakoṭyo bahūni buddhakoṭīśatāni bahūni buddhakoṭīśahasrāṇi bahū-  
ni buddhakoṭīśatasahasrāṇi bahūni buddhakoṭīnayutaśatasahasrāṇy  
ābhāsam āgacchanty audārikadarśanena prapñidhānabalena ca / sa  
tāms tathāgatān arhataḥ samyaksambuddhān dṛṣṭvodarādhyāśayena



satkaroti gurukaroti mūnayati pūjayati cīvarapiṇḍapātraśayanāsana-  
glānapratyayabhaiṣajyapariṣkāraiś ca pratipādayati / bodhisatvasu-  
khopadhānaṃ copasaṃharati / saṃghagaṇasammānanāṃ ca karoti /  
tāni ca kuśalamūlāny anuttarāyāṃ samyaksambodhau pariṇāmayati /  
tān cāśya buddhān bhagavataḥ pūjayataḥ satvapariṇāpaka ājāto bhavati  
sa satvān ca paripācayati dānena priyavadyena cādhimuktibalena  
cāsyopari dve 'rthasaṃgrahavastuṇy ājāyete na tu khalv aśeṣajñā-  
naprativedhapratilambhena / tasya daśabhyāḥ pāramitābhyo dāna-  
pāramitātirikatatamā bhavati na ca pariśeṣāsu na samudāgacchati ya-  
thābalaṃ yathābhajamānaṃ / sa yathā yathā \* buddhān ca bhaga-  
vataḥ pūjayati satvapariṇāpākāya ca prayujyate imān daśa bhūmipariśo-  
dhakān dharmān samādāya vartate / tathā tathāśya tāni kuśalamūlā-  
ni sarvajñātāpariṇāmitāni bhūyasyā mātrayottapyante pariśuddhyanti  
karmaṇyāni ca bhavanti yathā kāmatayā \* / tad yathāpi nāma bhavan-  
to jinaputrā jātārūpaṃ kuśalena karmāreṇa yathā yathāgnau prakṣi-  
pyate tathā tathā pariśuddhyati karmāṇyaṃ ca bhavati vibhūṣaṇā-  
lakṣaravidhiṣu yathā kāmatayā / evaṃ eva bhavanto jinaputrā yathā  
yathā bodhisatvo (suit le passage placé entre deux astérisques) /

## WW

Punar aparaṃ bhavanto jinaputrā bodhisatvenāśyāṃ prathamāyāṃ  
bodhisatvabhūmau sthitenāśyā eva prathamāyā bodhisatvabhūmer  
ākārapratilambhaniṣyandāḥ parinārgitavyāḥ parigaveṣitavyāḥ pari-  
praṣṭavyā buddhabodhisatvānāṃ kalyāṇamitrāṇāṃś ca sakāśād atp-  
tena ca bhavitavyaṃ bhūmyaṅgapariṇiṣpādanāya / evaṃ yāvad daśa-  
myā bodhisatvabhūmer aṅgapariṇiṣpādanāya / tena \* bhūmipakṣapra-  
tipakṣakuśalena ca bhavitavyaṃ bhūmisamvartavivartakuśalena ca  
bhūmyākāraṇiṣyandakuśalena ca bhūmipratilambhavibhāvanakuśale-  
na ca bhūmyaṅgapariśodhanakuśalena ca bhūmer bhūmisamkrama-  
ṇakuśalena ca bhūmibhūmivyavasthānakakuśalena ca bhūmibhūmiviśe-  
ṣajñānakakuśalena ca bhūmibhūmipratilambhāpratyudāvartyakuśalena  
ca sarvabodhisatvabhūmipariśodhanatayā tathāgatajñānabhūmyākra-  
maṇakuśalena ca bhavitavyaṃ \* / evaṃ bhūmyākārābhiniṣpādanakuśa-  
lasya hi bhavanto jinaputrā bodhisatvasya prathamāyā bodhisatva-  
bhūmer uccalitasya niṣṭhānaṃ na sambhavati yāvad daśabhūmibhū-

myākramaṇam iti / mārḡādhiṣṭhānāgamanena ca bhūmijñānālokena ca buddhajñānālokaṃ prāpnoti / tad yathāpi nāma bhavanto jinaputrāḥ kuśalaḥ sārthavāho mahāsārthaparikaṣaṇābhiprāyo mahānagaram anuprāpayitukāma ādāv eva mārḡagauṇān ca mārḡavivartadoṣān ca mārḡasthānāntaraviśeṣān ca mārḡasthānāntaravivartadoṣān ca mārḡakriyāpathyodanakāryatām ' ca parimārḡayati parigaveṣayate / sa yāvan mahānagarānuprāptaye kuśalo bhavaty anuccalita eva prathamān mārḡāntarasthānāt / sa evaṃ jñānavicāritayā buddhyā mahāpathyodanasamṛddhyānupūrveṇa mahāsārthena sārddham yāvan mahānagaram anuprāpnoti na cāṭavikāntāradoṣaiḥ sārthasya vātmano vāsyopaghātaḥ sampadyate / evam eva bhavanto jinaputrā bodhisatvaḥ kuśalo mahāsārthavāho yadā prathamāyām bodhisatvabhūmau sthito bhavati tadā (suit le passage placé entre deux astérisques ; au lieu de « kuśalena ca bhavitavyam » on trouve ici « kuśalaś ca bhavati ») / tadā bodhisatvo mahāpuṇyasambhārapathyodanasusamgrhīto jñānasambhārasukṛtavicayo mahāsatvasārthaparikaṣaṇābhiprāyaḥ sarvajñātāmāhānagaram anuprāpayitukāma ādāv eva bhūmimārḡagauṇān ca bhūmimārḡavivartadoṣān ca bhūmimārḡasthānāntaraviśeṣān ca bhūmimārḡasthānāntaravivartadoṣān ca mahāpuṇyajñānasambhārapathyadana-kriyākāryatām ca parimārḡate parigaveṣate buddhānām bhagavatām bodhisatvānām kalyāṇamitrāṇām ca sakāśāt / sa yāvat sarvajñātāmāhānagarānuprāptikuśalo bhavaty anuccalita eva prathamān mārḡāntarasthānāt / sa evaṃ jñānavicāritayā buddhyā mahāpuṇyajñānasambhārapathyadanasamṛddhyā mahāntam satvasārtham yathā paripācitam saṃsārāṭavikāntāradurgād atikramya yāvat sarvajñātāmāhānagaram anuprāpayati na saṃsārāṭavikāntāradoṣaiḥ satvasārthasya vātmano vāsyopaghātaḥ sampadyate / tasmāt tarhi bhavanto jinaputrā bodhisatvenāparikhinnena bhūmiparikarmaviśeṣābhiyuktena bhavitavyam / ayaṃ bhavanto jinaputrā bodhisatvasya prathamāyāḥ pramuditāyā bodhisatvabhūmer mukhapraveśaḥ samāsato nirdiśyate /

## XX

Yo 'syām pratiṣṭhito bodhisatvo bhūyastvena jambūdvīpeśvaro bhavati mahaiśvaryādhipatyapratilabdho dharmānurakṣī kṛtī prabhuḥ

1. Mahāvūtpatti ed. Sakaki 245-914 : pathyadanam et pathyodunam ; Divya p. 60.

satvān mahātyāgena saṃgrahītukuśalaḥ satvānāṃ mātsaryamalavi-  
 nivṛttaye 'paryanto mahātyāgārambhair / yac ca kiñcit karmārabhate  
 dānena vā priyavadyatayā vārthakriyayā vā samānūrthatayā vā tat  
 sarvam avirahitaṃ buddhamanasikārair dharmamanasikāraiḥ saṃ-  
 ghamapasikārair bodhisatvamanasikārair bodhisatvacaryāmanasikā-  
 raiḥ pāramitāmanasikārair bhūmimanasikārair balamanasikārair vai-  
 śāradyamanasikārair āveṇikabuddhadharmamanasikārair yāvat sar-  
 vākāravaropetasarvajñajñānamanasikāraiḥ / kim iti sarvasatvānāṃ  
 agryo bhaveyaṃ śreṣṭho jyeṣṭho varaḥ pravara uttamo 'nuttamo nāya-  
 ko vināyakaḥ pariñāyako yāvat sarvajñajñānapratisaraṇo bhaveyam  
 iti / ākāṅkṣaṃś ca tathārūpaṃ vīryam ārabhate yathārūpeṇa vīryā-  
 rambheṇa sarvagrāhakalatrabhogūn utsrjya tathāgataśāsane pravrajati /  
 pravrajitaś ca sann ekakṣaṇalavamuhūrtena samādhiśataṃ ca pratila-  
 bhate samāpadyate ca / buddhaśataṃ ca paśyati teṣāṃ cādhiṣṭhānaṃ  
 saṃjñānte / lokadhātusataṃ ca kampayati / kṣetraśataṃ cākramati /  
 lokadhātusataṃ cāvabhāṣayati / satvaśataṃ ca paripācayati / kalpa-  
 śataṃ ca tiṣṭhati / kalpaśataṃ ca pūrvāntāparāntataḥ praviśati /  
 dharmamukhaśataṃ ca pravacinoti / kāyaśataṃ cādarśayati / kāyaṃ  
 kāyaṃ ca bodhisatvaśataparivāram ādarśayati /

## YY

Tata uttare praṇidhānabalikā bodhisatvāḥ praṇidhānavaiśeṣikatayā  
 vikurvanti yeṣāṃ na sukarā saṃkhyā kartuṃ kūyasya vā prabhāyā  
 varddher vā cakṣuṣo vā gocarasya vā svarasya vā caryāyā vā vyūha-  
 sya vādhiṣṭhānasya vādhimukter vābhisamskārāṇāṃ vā yāvad etāvad-  
 bhīr api kalpakoṭīniyutaśatasahasrair iti /

## Bhūmi II

### A

Vajragarbho bodhisatva āha / yo 'yaṃ bhavanto jinaputrā bodhi-  
 satvaḥ prathamāyāṃ bodhisatvabhūmau superikarmakṛto dvitīyāṃ  
 bodhisatvabhūmim abhilaṣati tasya daśa cittāśayāḥ pravartante / ka-  
 tame daśa / yad utarjvāśayatā ca mṛdvāśayatā ca karmaṇyāśayatā ca

damāśayatā ca śamāśayatā ca kalyāṇāśayatā cāsaṃsṛṣṭāśayatā cāna-  
pekṣāśayatā codārāśayatā ca māhātmyāśayatā ca / ime daśa cittā-  
śayāḥ pravartante / tato dvitīyāyāṃ bodhisatvabhūmau vimalāyāṃ  
pratiṣṭhito bhavati /

**B**

Tatra bhavanto jinaputrā vimalāyāṃ bodhisatvabhūmau sthito bo-  
dhisatvaḥ prakṛtyaiva daśabhiḥ kuśalaiḥ karmapathaiḥ samanvāgato  
bhavati / katamair daśabhiḥ / yad uta prāṇātipātāt prativirato bha-  
vati / nihatadaṇḍo nihataśastro nihatavairo lajjāvaṇ dayāpannaḥ sar-  
vaprāṇibhūteṣu hitasukhānukampī maitracittatḥ sa saṃkalpair api  
prāṇivihīṃsāṃ na karoti / kaḥ punar vādaḥ parasatveṣu satvasaṃjñi-  
naḥ saṃcintyaudārikakāyaviheṭhanayā /

**C**

Adattādānāt prativirataḥ khalu punar bhavati / svabhogasaṃtuṣṭaḥ  
parabhogānabhilāṣy anukampakaḥ sa paraparigrhītebhyo vastubhyaḥ  
paraparigrhītasamjñī steyacittam upasthāpyāntaśas tṛṇaparṇam api  
nādattam ādātā bhavati / kaḥ punar vādo 'nyebhyo jīvitopakaraṇe-  
bhyaḥ /

**D**

Kāmamithyācārāt prativirataḥ khalu punar bhavati / svadārasaṃ-  
tuṣṭaḥ paradārānabhilāṣī sa paraparigrhītasu striṣu parabhāryāsu  
gotradhvajadharmarakṣitāsv abhidhyāṃ api notpādayati / kaḥ punar  
vādo dvīndriyasamāpattyā vānaṅgavijñāptyā vā /

**E**

Anṛtavacanāt prativirataḥ khalu punar bhavati / satyavādī bhūta-  
vādī kālavādī yathāvādī tathākārī so 'ntaśaḥ svapnāntaragato 'pi vini-  
dhāya dṛṣṭiṃ kṣāntiṃ ruciṃ matiṃ 'prekṣāṃ viśaṃvādanābhīprāyo  
nānṛtāṃ vācaṃ niścārayati / kaḥ punar vādaḥ samanvāhṛtya /

1. Vibhaṅga, p. 325 : diṭṭhi, ruci, muti ; Saṃyutta II p. 115 : aññatra saddhāya  
aññatra ruciya .... aññatra diṭṭhinijjhānakhantiya aham etaṃ jānāmi.

## F

Pisunavacanāt prativirataḥ khalu punar bhavati / abhedāviheṭhā-pratipannaḥ satvānām sa netaḥ śrutvāmutrākhyātā bhavaty amiśām bhedāya / nāmutaḥ śrutvehākhyātā bhavaty eśām bhedāya / na saṃhitān bhinatti na bhinnānām anupradānaṃ karoti / na vyagrārāmo bhavati na vyagrarato na vyagrakaraṇīm vācam bhāṣate sadbhūtām asadbhūtām vā /

## G

Paruṣavacanāt prativirataḥ khalu punar bhavati / sa yeyam vāg adeśā karkaśā parakaṭukā parābhisamjanany anvakṣānvakṣapragbhārā grāmyā pāṛthagjanaky anelākarnasukhā krodharoṣaṇiścāritā hṛdayaparidahanī manaḥsaṃtāpakary apriyāmanaāpāmanojñā svasantānaparasantānavināśinī tathārūpām vācam prahāya / yeyam vāk snigdhā mṛdvī manojñā madhurā priyakaraṇī manaāpakaraṇī hitakaraṇī nelā karnasukhā hṛdayaṃgamā premanīyā paurī varṇavispaṣṭā vijñeyā śravanīyāniśritā bahujaṇeṣṭā bahujanakāntā bahujanapriyā bahujanamanaāpā vijñūpannā sarvasatvāhitasukhāvahā samāhitā manautplāvanakarī manaḥprahlādanakarī svasantānaparasantānaprasādanakarī tathārūpām vācam niścārayati /

## H

Sambhinnapralāpāt prativirataḥ khalu punar bhavati / suparihārya-vacanaḥ kālavādī bhūtavādy arthavādī dharmavādī nyāyavādī vinayavādī sanidānavatīm vācam bhāṣate kālena sāvadānām sa cāntaśa itihāsapūrvakam api vacanaṃ parihāryaṃ pariharati / kaḥ punar vādo vāgvikṣepeṇa /

## I

Anabhidhyāluḥ khalu punar bhavati / parasveṣu parakāmeṣu parabhogēṣu paravittopakaraṇēṣu paraparigṛhīteṣu sprhām api notpādayati / kim iti yat pareṣām tan mama syād iti nābhidhyām utpādayati na prārthayate na praṇidadhāti na lobhacittam utpādayati /

**J**

Avyāpannacittaḥ khalu punar bhavati / sarvasatveṣu maitracitto hitacitto dayācittaḥ sukhacittaḥ snigdha-cittaḥ sarvajagadanugraha-cittaḥ sarvabhūtahitānukampācittaḥ / sa yānīmāni krodhopanāhakhilamalavyāpādaparidāhasaṁdhuḥṣitapratighādyāni tāni prahāya / yānīmāni hitopasaṁhitāni maitryupasaṁhitāni sarvasatvāhitāsukhāya vitarakitavicāritāni tāny anuvitarkayitā bhavati /

**K**

Samyagdr̥ṣṭiḥ khalu punar bhavati / samyakpathagataḥ kautuka-maṅgalanānāprakāra-kuṣīladr̥ṣṭivigata r̥judr̥ṣṭir aśaṭho 'māyāvī buddha-dharmasaṁghaniyatāśayaḥ / sa imān daśa kuśalān karmapathān sata-tasamitam anurakṣann

**L**

evaṁ cittāśayam abhinirharati / yā kācit satvānām apāyadurgatīvinipātaprajñaptiḥ sarvā saṁsāraṁ daśānām akuśalānām karmapathānām samādānahetoḥ / hantāham ātmanaiva samyakpratipattisthitaḥ parān samyakpratipattau sthāpayiṣyāmi / tat kasya hetoḥ / asthānam etad anavakāśo yad ātmā vipratipattisthitaḥ parān samyakpratipattau sthāpayen naitat sthānam vidyata iti /

**M**

Sa evaṁ pravacinoti / eṣāṁ daśānām akuśalānām karmapathānām samādānahetor nirayatiriyagyoniya-malokagatayaḥ prajñāyante / punaḥ kuśalānām karmapathānām samādānahetor manuṣyopapattim ādim kṛtvā yāvad bhavāgram ity upapattayaḥ prajñāyante / tata uttaram ta eva daśa kuśalāḥ karmapathāḥ prajñākāreṇa paribhāvyamānāḥ prādeśikacittatayā traidhātukottrastamānasatayā mahākaruṇāvikala-tayā parataḥ śravaṇānugamena ghoṣānugamena ca śrāvakayānām saṁvartayanti /

## N

Tata uttarataram pariśodhitā aparapraṇeyatayā svayambhūtvānukūlatayā svayam abhisambodhanatayā parato 'parimārgaṇatayā mahākaruṇopāyavikalatayā gambhīredampratyayānubodhanena pratyekabuddhayānam saṁvartayanti /

## O

Tata uttarataram pariśodhitā vipulāpramāṇatayā mahākaruṇopetatayā upāyakaṣṣalasamgrhitatayā sambaddhamahāprañidhānatayā sarvasatvāparityāgatayā buddhajñānavipulādhyālamānatayā bodhisatvabhūmipariśuddhyai pāramitāpariśuddhyai caryāvipulavāya saṁvartante /

## P

Tata uttarataram pariśodhitāḥ sarvākārapariśodhitatvād yāvad daśabalabalatvāya sarvabuddhadharmasamudāgamāya saṁvartante tasmat tarhy asmābhiḥ samābhinirhāre sarvākārapariśodhanābhinirhāra eva yogaḥ karaṇīyah ' /

## Q

Sa bhūyasyā mātrayaivam pratisaṁśikṣate / ime khalu punar daśakuśalāḥ karmapathā adhimātratvād āsevītā bhāvitā bahulīkṛtā nirayahetur madhyatvāt tiryagyonihetur mṛduttvād yamalokahetuḥ / tatra prajātipāto \* nirayam' upanayati tiryagyonim upanayati yamalokam upanayati / atha cet punar manuṣyeṣūpapadyate dvau vipākāv abhinirvartayaty \* alpāyuṣkatām ca bahuglānyatām ca / adattādānam (suit le passage placé entre deux astérisques, et abrégé : & &) parīttabhogatām ca sādharmaṇabhogatām ca / kāmamithyācāro & & anājāneyaparivāratām ca sasapatnadāratām ca / mṛṣāvādo & & abhyā-

1. de lta bas na bdag gis dge ba bcuḥi las mñon par bsgrub du ḥdra ba la rnam pa thams cad du yonś su sbyañ shiñ mñon par bsgrub pa la brtson par byaḥo = tara mātū būgāsū ālā bi ..... iladdā būtūgākūi dūr adali ..... iladdā būtūgākūi dūr kičiyasūgai

khyānabahulātām ca parair viśamvādanātām ca / paśuṇyaṃ & & bhinnaparivāratām ca hīnaparivāratām ca / pārūṣyaṃ & & amanā-paśravaṇātām ca kalahavacanātām ca / sambhinnapralāpo & & anā-deyavacanātām cāniścitapratibhānatām ca / abhidhyā & & asaṃtuṣṭi-tām ca mahecchatām ca / vyāpūdo & & abhitaṣṭitām ca parotpīḍana-tām ca / mithyādṛṣṭir & & kudṛṣṭipatitaś ca bhavati śaṭhaś ca mā-yāvi / evaṃ khalu mahato 'parimāṇasya duḥkhaskandhasyeme daśa-kuśalāḥ karmapathāḥ samudāgamāya saṃvartante /

## R

Hanta vāyam imān daśakuśalān karmapathān vivarjya dharmārā-maratiratā viharāma /

## S

Sa imān daśakuśalān karmapathān prabhūya daśakuśalakarmapa-thapraṭiṣṭhitāḥ parāṃs teṣv eva praṭiṣṭhāpayati /

## T

Sa bhūyasyā mātrayā sarvasatvānām antike hitacittatām utpāda-yati suhacittatām maitracittatām kṛpācittatām dayācittatām anuga-hacittatām āraṅgācittatām samacittatām ācāryacittatām śāstricittatām utpādayati /

## U

Tasyaivaṃ bhavati / kudṛṣṭipatitā vateme satvā viśamamatayo viśamāśāyā utpathagahanacāriṇas te 'smābhir bhūtapathasamyagdṛṣṭi-mārgayāthātathye praṭiṣṭhāpayitavyāḥ /

## V

Bhinnaviḡrhitacittavivāḍopapannā vateme satvāḥ satatasamitam krodhopanāhasaṃdhuḥkṣitās te 'smābhir anuttare mahāmaitryupa-saṃhāre praṭiṣṭhāpayitavyāḥ /



**W**

Atrptā vateme satvāḥ paravittābhiḥlāṣiṇo viṣamājīvānucaritās te 'smābhiḥ pariśuddhakāyavāñmanaskarmāntājīvikāyāṃ pratiṣṭhāpayitavyāḥ /

**X**

Rāgadveṣamohatrinīdānānugatā vateme satvā vividhakleśāgnijvālābhiḥ satatasamitaṃ pradīptā na ca tato 'tyantaniḥsaraṇopāyaṃ parimārgayanti te 'smābhiḥ sarvakleśapraśame nirupadrave nirvāṇe pratiṣṭhāpayitavyāḥ /

**Y**

Mahāmohatamastimirapaṭalāvidyāndhakārāvṛtā vateme satvā mahāndhakāragahanānupraviṣṭāḥ prajñālokaśudūribhūtā mahāndhakārapraskannāḥ kuḍṛṣṭikāntārasamavasṛtās teṣāṃ asmābhir anāvaraṇaṃ prajñācakṣur viśodhayitavyaṃ yathā sarvadharmayāthātathyāpara-praṇayatāṃ pratilapsyante /

**Z**

Mahāsaṃsārāṭavikāntāramārgaprapannā vateme satvā ayogakṣemiṇo 'nāśvāsaprāptā mahāprapātapatitā nirayatiryagyoniyaṃmalokagatiprapātābhimukhāḥ kuḍṛṣṭiviṣamajālānuparyavanaddhā mohagahanasaṃchannā mithyāmārgavipathaprayātā jātyandhībhūtāḥ pariṇāyaka-vikalā aniḥsaraṇaniḥsaraṇasaṃjñino namucipāśabaddhā viṣayataskaropagrhitāḥ kuśalapariṇāyakavirahitā mārāśayagahanānupraviṣṭā buddhāśayadūribhūtās te 'smābhir evaṃvidhāt saṃsārāṭavikāntāradurgād uttārayitavyā abhayapure ca sarvajñātānagare nirupadrave nirupatāpe pratiṣṭhāpayitavyāḥ /

**AA**

Mahaughormyāmathair nimagnā vateme satvāḥ kāmabhavāvidyādrṣṭyoghasamavasṛtāḥ saṃsāraśroto 'nuvāhinas tṛṣṇānadīprapannā mahāvegagrastā avilokanasamarthāḥ kāmavyāpādavihiṃsāvitarkapratānānucaritāḥ satkāyadrṣṭyudakarākṣasagrhitāḥ kāmaganānavartānupraviṣṭā nandīrāgamadhyasaṃchannā asmimānasthalotsannā dauḥṣi-

lyaviṣamācārāntaḥpūtībhūtāḥ śaḍāyatanagrāmabhayatīram anuccalitāḥ kuśalasamptarakavirahitā anāthā aparāyaṇā āsaraṇās te 'smābhir mahākaruṇākuśalamūlabalenoddhṛtya nirupadrave 'rajasi kṣeme śive 'bhaye sarvabhayatrāsāpagate sarvajñatāratnadvīpe pratiṣṭhāpayitavyāḥ /

### BB

Ruddhā vateme satvā bahuduḥkhadaurmanasyopāyāsabahlule 'nūnāyapratighapriyāpriyavinibandhane saśokaparidevānucarite tṛṣṇāni-gaḍabandhane māyāśāṭhyāvidyāgahanasamēchanne traidhātukacārake te 'smābhiḥ sarvatraidhātukaviveke sarvaduḥkhopaśame 'nāvaraṇa-nirvāṇe pratiṣṭhāpayitavyāḥ /

### CC

ātmātmīyābhiniviṣṭā vateme satvāḥ skandhālayānuccalitās caturviparyāsānuprayātāḥ śaḍāyatanaśūnyagrāmasamīśritās caturmahābhūtoragābhidrutāḥ skandhavadhakataskarābhiḥghātītā aparimāṇaduḥkha-pratisamvedinas te 'smābhiḥ paramasukhe sarvaniketavigame pratiṣṭhāpayitavyā yad nta sarvāvaraṇaprahāṇanirvāṇe /

### DD

Hīnalīnadīnādhīnuktā vateme satvā agryasarvajñajñānacittavikalāḥ sati niḥsaraṇe mahāyāne śrāvakapratyekabuddhayānāvatīrṇamatayas te 'smābhir udārabuddhadharmamativipulādhyālabhena sarvajñajñānalocanatayānuttare mahāyāne pratiṣṭhāpayitavyāḥ / iti hi bhavanto jinaputrā evaṃ śīlabalādhānānugatasya bodhisatvasya kṛpākaruṇā-maitryābhinirhārakuśalasya sarvasatvānavadhiṣṭhakalyāṇamitrasyā-parityaktasarvasatvasya ' kṛyākṛyābhinirhārakuśalasya

### EE

vimalāyām bodhisatvabhūmau pratiṣṭhitasya bahavo buddhā ābhāsam āgacchanti ..... 1 VV, l. 2 etc. jusque : pariṇāmayati (1 VV,

1. anavadhiṣṭha-kalyāṇamitra = akṛtrima-kalyāṇamitra ; tib. : ma beos paḥi bśes gñen ; mongol : jasadaq busu sayin nūkur.

1. 12) / tāmś ca tathāgatān arhataḥ samyaksambuddhān paryupāste teṣāṃ ca sakāśebhyo gauraveṇemān eva daśa kuśalān karmapathān pratigṛhṇāti yathā pratigṛhītāmś ca nāntarān praṇāśayati / so \* 'nekān kalpān anekāni kalpaśatāṇy anekāni kalpasahasrāṇy anekāni kalpaśatasahasrāṇy anekāni kalpaniyutaśatasahasrāṇy anekakalpakoṭīr anekāni kalpakoṭīśatāṇy anekāni kalpakoṭīśatasahasrāṇy anekāni kalpakoṭīniyutaśatasahasrāṇi \* mātṣaryadauḥśīlyamalāpanītatayā tyā-gaśīlaviśuddhau samudāgacchati / tadyathāpi nāma bhavanto jinaputrās tad eva jātārūpaṃ kāsīsaprakṣiptaṃ bhūyasyā mātrayā sarva-malāpagataṃ bhavati / evam eva bhavanto jinaputrā bodhisatvo 'syāṃ vimalāyāṃ bodhisatvabhūmau sthito 'nekān kalpān yāvad anekāni kalpakoṭīniyutaśatasahasrāṇi mātṣaryadauḥśīlyamalāpanītatayā tyā-gaśīlaviśuddhau samudāgacchati / tasya caturbhyaḥ saṃgrahavastubhyaḥ priyavadyatātirikṭatamā bhavati / daśabhyaḥ pāramitābhyaḥ śīlapāramitātirikṭatamā bhavati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānaṃ /

iyam bhavanto jinaputrā bodhisatvasya vimalā nāma dvitīyā bodhisatvabhūmiḥ samāsanirdeśataḥ / yasyāṃ pratiṣṭhito bodhisatvo bhūyastvena rājā bhavati cakravartī caturdvīpādhipatir dharmādhipatyapratilabdhaḥ saptaratnasamanvāgataḥ kṛtī prabhuḥ satvānāṃ dauḥśīlyamalavinivartanāya kuśalaḥ satvān daśasu kuśaleṣu karmapatheṣu pratiṣṭhāpayitum / yac ca kiñcit ..... 1 XX, l. 4 etc. jusqu'à la fin de la première bhūmi. On doit remplacer " śatam " par " sahasram " dans le passage 1 XX, l. 15-l. 21.

### Bhūmi III

#### A

Vajragarbho bodhisatva āha / yo 'yaṃ bhavanto jinaputrā bodhisatvo dvitīyāyāṃ bodhisatvabhūmau supariśodhitādhyāśayas tṛtīyāṃ bodhisatvabhūmiṃ ākramati / sa daśabhiś cittāśayamanaskārair ākramati / katamair daśabhiḥ / yad uta śuddhacittāśayamanaskāreṇa ca (mots soulignés abrégés : &) sthira & ca nirvid & cāvīrāga & cāvini-varta & ca dṛḷha & cottapta & cātrpta & codāra & ca mātṛmya & ca / ebhir daśabhiś cittāśayamanaskārair ākramati /

**B**

Sa khalu punar bhavanto jinaputrā bodhisatvas tṛtīyāyām bodhisatvabhūmau sthito 'nityatām ca sarvasaṃskāragatasya yathābhūtaṃ pratyavekṣate duḥkhatām cāsubhatām cānāśvāsikatām ca vipralopatām cācirasthīkatām ca kṣaṇikotpādanīrodhatām ca pūrvāntāsam-bhavatām cāparāntāsaṃkrāntitām ca pratyutpannāvyavasthītatām ca sarvasaṃskāragatasya pratyavekṣate /

**C**

Sa evaṃ bhūtaṃ sarvasaṃskāragataṃ sampaśyann anabhisaram nirākrandaṃ saśokaṃ saparidevaṃ sopāyāsaṃ priyāpriyaviṇibaddhaṃ duḥkhaaurmanasyopāyāsabahuḥ saṃnicayaḥ bhūtaṃ rūgadveśamohāguisampradīptaṃ anekavyādhivivardhitaṃ cātinaḥ bhāvaṃ sampaśyan

**D**

bhūyasyā mātrayā sarvasaṃskārebhyaś cittam uccālayati tathāgatajñāne ca sampreṣayati / sa tathāgatajñānasyācintyatām ca samanupaśyaty atulyatām cāprameyatām ca durāsadatām cāsamsprṣtatām ca nirupadravatām ca nirupāyāsātām cābhayaapuragamānīyatām cāpunarāvṛttitām ca bahujanaparitrāṇatām ca samanupaśyati /

**E**

Sa evaṃ apramāṇatām ca tathāgatajñānasya samanupaśyann evaṃ bahūpadravatām ca sarvasaṃskāragatasya vyupaparīkṣamāṇo bhūyasyā mātrayā satvānām antike daśa cittāśayān upasthāpayati / katamān daśa / yad utānāthātrāṇāpratiśaraṇa cittāśayatām ca (mots soulignés abrégés : &) nityadaridra & ca rūgadveśamohāgnisampradīpta & ca bhavacārakāvaruddha & ca satatasamītakleśagahanāvṛtaprasupta & cāvīlokanasamartha & ca kuśaladharmacchandarāhita & ca buddhadharmapramuṣita & ca saṃsārasroto 'nuvāhi & ca mokṣopāyapraṇaṣṭa & ca / imān daśa cittāśayān upasthāpayati /

## F

Sa evaṃ bahūpadravam satvadhātum samanupaśyaṇṇ evaṃ vīryam ārabhate / mayaivaite satvāḥ paritrātavyāḥ parimocayitavyāḥ pariśodhayitavyā uttārayitavyā niveśayitavyāḥ pratiṣṭhāpayitavyāḥ paritoṣayitavyāḥ samropayitavyā vinetavyāḥ pariṇirvāpayitavyā iti /

## G

Sa evaṃ nirvidanugataś ca sarvasaṃskāragatyā apekṣānugataś ca sarvasatveṣv anuśaṃsānugataś ca sarvajñajñāne tathāgatajñānapratiśaraṇaḥ sarvasatvaparitrāṇyābhiyuktaḥ / evaṃ vyupaparīkṣate / katanena khalūpāyamārgeṇa śakyā ime satvā evaṃ bahuduḥkhopakleśaprapatitā abhiyuddhartum atyantasukhe ca nirvāṇe pratiṣṭhāpayitum sarvadharmāniḥsaṃśayatāṃ cānuprāpayitum iti /

## H

Tasya bodhisatvasyaivaṃ bhavati / nānyatrānāvaraṇavimokṣajñānasthānāt / tac cānāvaraṇajñānavimokṣasthānaṃ nānyatra sarvadharmayathāvadavabodhāt / sa ca sarvadharmayathāvadavabodho nānyatrāpracārānutpādacāriṇyāḥ prajñāyāḥ / sa ca prajñālōko nānyatra dhyānakauśalyaviniścayabuddhipratyavekṣaṇāt / tac ca dhyānakauśalyaviniścayabuddhipratyavekṣaṇaṃ nānyatra śrutakauśalyād iti /

## I

Sa evaṃ pratyavekṣitajñāno bhūyasyā mātrayā saddharmaparyeṣaṇābhiyukto viharati / rātridivaṃ dharmāśravaṇārthiko dharmakāmātriptāpratiprasrabdho buddhadharmaparyeṣṭihetoḥ / dharmārāmo dharmarato dharmapratīśaraṇo dharmanimno dharmapravaṇo dharmaprāgbhāro dharmaparāyaṇo dharmalayano dharmatrāṇo dharmānudharmacārī /

## J

Sa evaṃ buddhadharmaparyeṣaṇābhiyukto nāsti tat kiñcid dravyavittajātaṃ vā dhanadhānyakośakoṣṭhāgārajātaṃ vā hiraṇyasavarṇa-

maṇimuktāvajravaiḍūryasaṅkhaṣilāpravāḍajātarūparajatajātaṃ vā yā-  
vat sarvāṅgapratyaṅgaparityāgo vā yaṃ na parityajati / tayā dharmā-  
kāmatayā na ca tasmād duṣkarasaṃjñī bhavaty anyatra tasmīn eva  
dharmabhāṇakapudgale duṣkarasaṃjñī bhavati yo 'syaikadharmapa-  
dam api deśayati / sa dharmahetor nāsti tat kiñcid upāttaṃ bāhyaṃ  
vastu yaṃ na parityajati / nāsti tat kiñcid ādhyātmikam vastu yaṃ na  
parityajati / nāsti tat kiñcid guruparicaryopasthānaṃ yaṃ nopādatte /  
nāsti sā kācid mānūbhīmānotsarganirmāṇopacāratā yāṃ nopādatte /  
nāsti sū kācit kāyikī pīḍā yāṃ nopādatte / sa citro bhavaty aśruta-  
dharmapadaśravaṇena na tv eva trisāhasramahāsāhasralokadhātupra-  
timena ratnarāśipratilambhena / sa citro bhavaty ekasubhāṣitagāthā-  
śravaṇena na tv eva cakravartirāyapratilambhena / sa citro bhavaty  
aśrutadharmapadaśravaṇena bodhisatvacaryāpariśodhanena na tv eva  
śakratvabrahmatvapratilambhena bahukalpaśatasahasraparyavasāne-  
na / sa cet idaṃ kaścid evaṃ brūyāt / evaṃ ahaṃ tulyaṃ idaṃ dhar-  
mapadam samyaksambuddhopanītaṃ bodhisatvacaryāpariśodhanam  
saṃśrāvayeyam sa cet tvaṃ mahatyām agnikhadāyām samprajvali-  
tāyām ekajvālībhūtāyām ātmānaṃ prapātayeḥ / mahāntaṃ ca duḥ-  
kḥavedanopakramaṃ svaśarīreṇopādadyā iti / tasyaivaṃ bhavati /  
utsahe 'haṃ ekasyāpi dharmapadasya samyaksambuddhopanītasya  
bodhisatvacaryāpariśodhanasyārthāya trisāhasramahāsāhasraloka-  
dhātāv agniparipūrṇe brahmalokād ātmānaṃ utsraṣṭum / kiṃ punaḥ  
prākṛtāyām agnikhadāyām / api tu khalu punaḥ sarvair nirayāpāya-  
duḥkhasaṃvāsair apy asmābhir buddhadharmāḥ paryeṣitavyāḥ kiṃ  
punar manuṣyaduḥkhasaṃvāsair iti / sa evaṃrūpeṇa vīryārambheṇa  
dharmān paryeṣate / yathāśruteṣu dharmeṣu ca yoniśuḥpratyavekṣa-  
najātiyo bhavati /

## K

Tāṃs ca dharmān chrutvā svacittanidhyāptyaiko rahogata evaṃ  
mīmāṃsate / dharmānudharmapratipattyeṃ buddhadharmā anuga-  
ntavyā na kevalaṃ vākkarmāpariśuddhyeti / so 'syāṃ prabhākaryāṃ  
bodhisatvabhūmau sthito bodhisatvo dharmānudharmapratipattihetor  
viviktaṃ kūmair viviktaṃ pāpakair akuśaladharmaiḥ savitarkaṃ  
savicāraṃ vivekajaṃ prītisukhaṃ prathamam dhyānaṃ upasampadya

viharati / sa vitarkavicārāṇām vyūpaśamād adhyātmasamprasādāc  
 cetasa ekotibhāvād avitarkam avicāraṃ samādhijaṃ prītisukhaṃ  
 dvitīyaṃ dhyānam upasampadya viharati / sa prīter virāgād upekṣako  
 viharati smṛtimān samprajānan sukhaṃ ca kāyena pratisaṃvedayati  
 yat tad āryā ācakṣanta upekṣakaḥ smṛtimān sukhavihārī niṣprītikaṃ  
 tṛtīyaṃ dhyānam upasampadya viharati / sa sukhasya ca prahāṇād  
 duḥkhasya ca prahāṇāt pūrvam eva ca saumanasyadaurmanasyayor  
 astamgamād aduḥkhasukhaṃ upekṣāsmṛtipariśuddhaṃ caturthaṃ  
 dhyānam upasampadya viharati / sa sarvaśo rūpasamjñānām samati-  
 kramāt pratighasamjñānām astamgamān nānūtvāsamjñānām amanasi-  
 kārād anantaṃ ākāśam ity ākāśānāntyaīyatanam upasampadya viharati  
 (mots soulignés abrégés : &) / sa sarvaśa ākāśānāntyaīyatanasamati-  
 kramād anantaṃ vijñānam iti vijñānānāntyaīyatanam & / sa sarvaśo  
 vijñānānāntyaīyatanasamatikramān nāsti kiñcid ity ākiñcanyāyatanam  
 & / sa sarvaśa ākiñcanyāyatanasamatikramān naivasamjñānāsamjñā-  
 yatanam & / tenānabhiratipadasthānena nānyatra dharmānuddharma-  
 pratipattim upādāya /

## L

Sa maitrīśahagatena \* cittena vipulena mahadgatenādvayenāpra-  
 māṇenāvaireṇāśapatnenānāvarenaṇavyābādhena sarvatrānugatena  
 dharmadhātuparame loka ākāśadhātuparyavasāne sarvāvantaṃ lokaṃ  
 spharitvopasampadya viharati \* / evaṃ karuṇāśahagatena / muditā-  
 śahagatena / upekṣāśahagatena (suit le passage placé entre deux  
 astérisques)

## M<sup>1</sup>

So 'nekavidhāṃ ṛddhividhiṃ pratyanubhavati / pṛthivīm api kam-  
 payati // eko 'pi bhūtvā bahudhā bhavati / bahudhāpi bhūtvāiko  
 bhavati // āvirbhāvaṃ tirobhāvam api pratyanubhavati / tiraḥ kuḍyaṃ  
 tiraḥ prākāraṃ parvatam apy asajjan gacchati / tadyathāpi nāmā-  
 kāśe // ākāśe 'pi paryāṅkena krāmati / tadyathāpi nāma pakṣiśakuniḥ //

1. Texte de la section M établi d'après L. de la Vallée Poussin, *Madhyamakā-  
 vatāra*, Muséon 1907.

pr̥thivyām apy unmajjananimajjanam karoti / tadyathāpi nāmodake //  
 udake 'py amajjan [var. : asajjan] gacchati / tadyathāpi pr̥thivyām //  
 dhūmayati / prajvalati / tadyathāpi nāma mahān agniskandhaḥ //  
 svakūyād api mahāvāridhārā utsṛjati [var. : udakam api kūyāt pra-  
 muñcati yena vāriṇā ....] tadyathāpi nāma mahāmeghaḥ / yābhir  
 vāridhārābhir ayam trisāhasramahāsāhasro lokadhātur ādīptaḥ pra-  
 dīptaḥ samprajvalito' guṇā ekajvalibhūto nirvāpyate / imāv api  
 candrasūryāv evaṃ maharddhikāv evaṃ mahānubhāvau pāṇinā parā-  
 mṛṣati parimārṣṭi yāvad brahmalokam api kāyena vaśam vartayati //

sa divyena śrotradhātunā [viśuddhenā]tikrāntamānuṣyakenobhayān  
 śabdān śṛṇoti / divyān mānuṣyakān / sūkṣmān audārikāṃś ca / ye  
 dūrē 'ntike vā antaśo daṃśamaśakakīṭamākṣikāṇām api śabdān śṛṇoti /  
 [eṣā divyaśrotrābhijñā] //

sa parasatvānām parapudgalānām cetasaiva cittam yathābhūtam  
 prajānāti / sarāgam cittam sarāgacittam iti yathābhūtam prajānāti /  
 virāgam .... prajānāti / sadoṣam / vigatadoṣam / samoham / vigata-  
 moham / sakleśam / nihkleśam / parīttam / vipulam / mahadgatam /  
 apramāṇam / saṃkṣiptam / [vistīrṇam] / samāhitam / asamāhitam /  
 vimuktam / avimuktam / sāṅganam / anaṅganam / audārikam cittam  
 audārikacittam iti yathābhūtam prajānāti / anaudārikam .... prajā-  
 nāti / iti parasatvānām parapudgalānām cetasaiva cittam yathābhū-  
 tam prajānāti[ty eṣā paracittajñānābhijñā] //

so 'nekavidhaṃ pūrvanivāsam anusmarati / ekām api jātīm anu-  
 smarati / dve tisraś catasraḥ pañca daśa viṃṣati triṃśataṃ catvāriṃ-  
 śataṃ pañcaśataṃ jātīśatam anusmarati / anekāny api jātīśatāni /  
 anekāny api jātīśatasahasrāṇi / saṃvartakalpam api vivartakalpam  
 apy anekān api saṃvartavivartakalpān apy anusmarati / kalpaśatam  
 api kalpasahasram api kalpaśatasahasram api kalpakoṭīm api kalpa-  
 koṭīśatam api kalpakoṭīśahasram api kalpakoṭīśatasahasram api yāvad  
 anekāny api kalpakoṭīniyutasahasrāṇy anusmarati / amutrāham  
 āsam evaṃnāmā / evaṃgotra evaṃjātir evamāhāra evamāyuhpra-  
 māṇa evaṃciraśthitika evaṃsukhaduḥkhapratisaṃvedī // so' haṃ  
 tataś cyuto 'tropapannaḥ / tataś cyuta ihopapannaḥ // iti sākāraṃ  
 soddeśam sanimittam anekavidhaṃ pūrvanivāsam anusmarati // [eṣā  
 pūrvanivāsānūsṃṛtyabhijñā]



sa divyena cakṣuṣā viśuddhenātikrāntamānuṣyakeṇa satvān paśyati / cyavamānān upapadyamānān suvarṇān durvarṇān sugatān durgatān praṇītān hīnān yathākarmopagān satvān yathābhūtaṁ prajānāti // ime bhavantaḥ satvāḥ kāyaduṣcaritena samanvāgatā vāgduṣcaritena samanvāgatā [manoduṣcaritena samanvāgatāḥ] / āryānām apavādakā mithyādr̥ṣṭayaḥ / mithyādr̥ṣṭikarmasamādānahetos taddhetuṁ tatpratyayaṁ kāyasya bhedāt paraṁ maraṇād apāyadurgativinipātanira-yeṣūpapadyante / ime punar bhavantaḥ satvāḥ kāyasucaritena samanvāgatā [vāksucaritena samanvāgatā manāhsucaritena samanvāgatā] āryānām anapavādakāḥ / samyagdr̥ṣṭikarmasamādānahetos taddhetuṁ tatpratyayaṁ kāyasya bhedāt paraṁ maraṇāt sugatau svarge devalokeṣūpapadyanta iti [prajānāti / evaṁ] divyena cakṣuṣā viśuddhenātikrāntamānuṣyakeṇa sākāraṁ sodeśaṁ sanimittaṁ satvān paśyati / cyavamānān upapadyamānān ..... yathābhūtaṁ paśyati //

Sa imāni dhyanāni vimokṣān samādhīn samāpattiś ca samāpadyate vyuttiṣṭhate na ca teṣāṁ vaśenopapadyate 'nyatra yatra bodhyaṅga-paripūrṇaṁ paśyati tatra saṁcintya praṇidhānavaśenopapadyate / tat kasya hetoḥ / tathā hi tasya bodhisatvasyopāyakaauśalyābhinirhṛtā cittasamṭatīḥ /

## N

Tasyāśyāṁ prabhākaryāṁ bodhisatvabhūmau sthitasya bodhisatvasya bahavo buddhā ābhāsam āgacchanti ..... 1 VV, l. 2 etc. jusque : pariṇāmayati (1 VV, l. 12) / tāṁś ca tathāgatān arhataḥ samyak-sambuddhān paryupāste teṣāṁ ca dharmadeśanāṁ satkṛtya śṛṇoty udgr̥hṇāti dhārayati śrutvā ca yathābhajamānaṁ pratipattiyā sampādayati / sa sarvadharmāṇāṁ asaṁkrāntitāṁ cāvināśitāṁ ca pratītya-pratyayatayā vyavalokayati /

## O

Tasya bhūyasyā mātrayā sarvāṇi kāmabandhanāni tanūni bhavanti / sarvāṇi rūpabandhanāni sarvāṇi bhavabandhanāni sarvāṇy avidyā-bandhanāni tanūni bhavanti / dr̥ṣṭikṛtabandhanāni ca pūrvam eva prahīṇāni bhavanti / tasyāśyāṁ prabhākaryāṁ bodhisatvabhūmau

sthitasya bodhisatvasya (suit le passage placé entre deux astérisques dans la 2<sup>me</sup> bhūmi section EE) \* anupacayaṃ mithyārāgaḥ prahāṇaṃ gacchaty anupacayaṃ mithyādoṣaḥ prahāṇaṃ gacchaty anupacayaṃ mithyāmohaḥ prahāṇaṃ gacchati / tāni cāsyā kuśalamūlāny uttapyante pariśuddhyanti karmaṇyāni ca bhavanti \* / tad yathāpi nāma bhavanto jinaputrās tad eva jātarūpaṃ kuśalasya karmārasya hastagataṃ tulyadharāṇaṃ eva pramāṇenāvatiṣṭhate / evam eva bhavanto jinaputrā bodhisatvasyāsyāṃ prabhākaryāṃ bodhisatvabhūmau sthitasyānekān kalpān yāvad anekāni kalpakotīniyutasatasahasrāṇy (suit le passage placé entre deux astérisques dans cette section) / tasya bhūyasyā mātrayā kṣāntisauratyāsayatā ca pariśuddhyati sākḥilyamādhuryāsayatā cākopyāsayatā cākṣubhitāsayatā cālubhitāsayatā cānunnāmāvanāmāsayatā ca sarvakṛtapratikṛtānāṃ niḥkāṅkṣāsayatā ca satvakṛtapratikṛtānāṃ kāṅkṣāsayatā cāsāṭhyamāyavitāsayatā cāghanāsayatā ca pariśuddhyati / tasya caturbhyaḥ saṃgrahavastubhyo 'rthacaryātirikatatamā bhavati / daśabhyaḥ pāramitābhyaḥ kṣāntipāramitātirikatatamā bhavati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānaṃ / iyaṃ bhavanto jinaputrā bodhisatvasya prabhākari nāma tṛtīyā bodhisatvabhūmiḥ samāsanirdeśataḥ /

## P

yasyāṃ pratiṣṭhito bodhisatvo bhūyastvenendro bhavati devarājas tridaśādhipatiḥ kṛtī prabhuḥ satvānāṃ kāmarāgavinivartanopāyopasamhārāya kuśalaḥ satvān kāmapaṅkād abhyuddhartum / yac ca kiñcit ..... 1 XX, l. 4 etc. jusqu'à la fin de la première bhūmi ; seulement, on doit lire ici : yathārūpeṇa vīryārambheṇaikakṣaṇalavamuhūrteṇa samādhiśatasahasraṃ ca pratilabhate, etc. « śatasahasram » au lieu de « śatam » (1 XX, l. 13-l. 21).

## Bhūmi IV

## A

Vajragarbha āha / yo 'yaṃ bhavanto jinaputrā bodhisatvas tṛtīyāyāṃ bodhisatvabhūmau supariśuddhālokaś caturthīm bodhisatvabhūmiṃ

ākramati / sa daśabhir dharmālokapraveśair ākramati / katamair daśabhiḥ / yad uta satvadhātuvicāraṇālokapraveśena (mots soulignés abrégés : &) ca loka & ca dharmā & cākāśa & ca vijñāna & ca kāma & ca rūpa & cārūpya & codārāśayādhi-mukti & ca mātṛmāyāyādhi-mukti & / ebhir daśabhir dharmālokapraveśair ākramati /

## B

Tatra bhavanto jinaputrā arcīṣmatyā bodhisatvabhūmeḥ sahapratilambhena bodhisatvaḥ saṃvṛtto bhavati tathāgatakule tadātmakadharmapratilambhāya daśabhir jñānaparipācakaiḥ dharmaiḥ / katamair daśabhiḥ / yad utāpratyudāvartyāśayatayā ca triratnābhedyaprasādanīṣṭhāgamanatayā ca saṃskārodayavyayavibhāvanatayā ca (mot souligné abrégé : &) svabhāvanutpatti & ca lokappravṛttinivṛtti & ca karmabhavopapatti & ca saṃsāranirvāṇa & ca satvakṣetrakarma & ca pūrvāntāparānta & cūbhāvākṣaya & ca / ebhir bhavanto jinaputrā daśabhir jñānaparipācakaiḥ dharmaiḥ samanvāgato bodhisatvaḥ saṃvṛtto bhavati tathāgatakule tadātmakadharmapratilambhāya /

## C

Sa khalu punar bhavanto jinaputrā bodhisatvo 'śyām arcīṣmatyām bodhisatvabhūmau pratiṣṭhito 'dhyātmaṃ kāye kāyānudarśi vibaraty ātāpi samprajānaṃ smṛtimāṃ vinīya loka 'bhidyādaurmanasye (mots soulignés abrégés : &) / bahirdhā kāye & adhyātmaṃ bahirdhā kāye & / evam evādhyātmaṃ vedanāsu bahirdhā vedanāsv adhyātmaṃ bahirdhā vedanāsu / evam adhyātmaṃ citte bahirdhā citte 'dhyātmaṃ bahirdhā citte / adhyātmaṃ dharmeṣu dharmānudarśi etc. bahirdhā dharmeṣu dharmānudarśi etc. evam adhyātmaṃ bahirdhā dharmeṣu // so 'nutpannānāṃ pāpakānāṃ akuṣālānāṃ dharmāṇāṃ anutpādāya cchandaṃ janayati vyāyacechate vīryam ārabhate cittaṃ pragṛhṇāti samyak prapñadhāti (mots soulignés abrégés : &) / utpannānāṃ pāpakānāṃ akuṣālānāṃ dharmāṇāṃ prahāṇāya & anutpannānāṃ kuṣālānāṃ dharmāṇāṃ utpādāya & utpannānāṃ kuṣālānāṃ dharmāṇāṃ sthitaye 'sampramoṣāya vaipulyāya bhūyobhāvāya bhāvanāya paripūraye & // chandasamādhiprahāṇasaṃskārasamanvāgatam ṛddhipādaṃ

bhāvayati vivekaniśritam virāganiśritam nirodhaniśritam vyavasarga-  
pariṇatam (mots soulignés abrégés : &) / vīrya & citta & mīmāṃsā  
& // sa śraddhendriyaṃ bhāvayati vivekaniśritam etc. vīryendriyam  
etc. smṛtīndriyam etc. samādhīndriyam etc. prajñendriyam etc. // sa  
śraddhābalaṃ bhāvayati etc. vīryabalaṃ etc. smṛtibalaṃ etc. samā-  
dhībalaṃ etc. prajñābalaṃ etc. // smṛtisambodhyaṅgaṃ bhāvayati  
etc. (mot souligné abrégé : &) dharmapravicaya & etc. vīrya & etc.  
prīti & etc. prasrabdhi & etc. samādhī & etc. upekṣā & etc. // sa-  
myakdr̥ṣṭiṃ bhāvayati etc. samyaksaṃkalpam etc. samyagvācam etc.  
samyakkarmāntam etc. samyagājīvam etc. samyagvyāyāmam etc.  
samyaksmṛtim etc. samyaksamādhim //

## D

Tac ca sarvasatvasāpekṣatayā ca pūrvapraṇidhānābhinirhāropastab-  
dhatayā ca mahākaruṇāpūrvamgamatayā ca mahāmaitryupetatayā ca  
sarvajñajñānādhyūlambanatayā ca buddhakṣetraviṭhapanālamkāra-  
bhinirhāratayā ca tathāgatabalavaiśāradyāveṇikabuddhadharmalakṣa-  
ṇānuvyañjanasvaraghoṣasampadabhinirhāratayā cottarottaravaiśeṣi-  
kadharmaparimārgaṇatayā ca gambhīrabuddhadharmavimokṣaśrava-  
ṇānugamanatayā ca mahopāyakausalyabalavicāraṇatayā ca /

## E

Tasya khalu punar bhavanto jinaputrā bodhisatvasyāsyām arciṣma-  
tyām bodhisatvabhūmau sthitasya yānīmāni satkāyadr̥ṣṭipūrvamga-  
māny ātmasatvajīvapoṣapudgalaskandhadhātāvāyatanābhiniवेशasamu-  
cchritāny unmiṇḍitāni nimiṇḍitāni vicintitāni vitarkitāni kelāyitāni  
mamāyitāni dhanāyitāni niketasthānāni tāni sarvāṇi vigatāni bhavanti  
sma /

## F

Sa yānīmāni karmāṇy akaraṇīyāni samyaksambuddhavarṇitāni  
saṃkleśopasaṃhitāni tāni sarveṇa sarvaṃ prajahāti / yāni cemāni  
karmāṇi karaṇīyāni samyaksambuddhapraśastāni bodhimārgasambhā-  
rānukūlāni tāni samādāya vartate /

## G

Sa bhūyasyā mātrayā yathā yathopāyaprajñābhinirhṛtāni mārḡa-samudāgamāya mārḡāṅgāni bhāvayati tathā tathā snigdhacittaś ca bhavati (mots soulignés abrégés : &) mṛdu & karmanya & hitasukhā-vaha & aparikliṣṭa & uttarottaraviśeṣaparimārḡaṇa & jñānaviśeṣābhi-lāṣa & sarvajagatparitrāṇa & gurugauravānukūla & yathāśrutadharmapratipatti & bhavati /

## H

Sa kṛtajñas ca bhavati kṛtavedī ca sūrataś ca sukhasaṃvāsaś ca-  
rjuś ca mṛduś cāgahanacārī ca nirmāyanirmāṇas ca suvacāś ca prada-  
kṣiṇagrāhī ca bhavati / sa evaṃ kṣamopeta evaṃ damopeta evaṃ  
śamopeta evaṃ kṣamadamaśamopeta uttarāṇi bhūmipariśodhakāni  
mārḡāṅgāni manasikurvāṇaḥ samudācarann

## I

aprasrabdhavīryas ca bhavaty (mots soulignés abrégés : &) aparikliṣṭa & apratyudāvartya & vipula & ananta & uttapta & asama & asaṃhārya & sarvasatvapariṇācana & nayānayavibhakta & bhavati /

## J

Tasya bhūyasyā mātrayāśayadhātuś ca viśuddhyaty adhyāśayadhā-  
tuś ca na vipravasaty adhimuktidhātuś cottapyate kuśalamūlavivṛddhiś  
copajjyate lokamalakaśāyatā cāpagacchati sarvasaṃśayavimatisaṃ-  
dehāś cāsyocchidyante niṣkāṅkṣābhimukhatā ca paripūryate prīti-  
prasrabdhī ' ca samudāgacchati tathāgatādhiṣṭhānaṃ cābhimukhibha-  
vaty apramāṇacittāśayatā ca samudāgacchati /

## K

Tasyāśyām arciṣmatyām bodhisatvabhūmau sthitasya bodhisat-  
vasya ..... 3 N, l. 1 etc. jusque : sampādayati (3 N, l. 6) / bhū-

1. dgaḥ ba dañ bag yañs = bayasqulañ kigāt nuta aṇuta (vaste).

yastvena ca teṣāṃ tathāgatānāṃ śāsane pravrajati / tasya bhūyasyā mātrayāśayādhyāśayādhimuktisamatā viśuddhyati / tasyāsyām arcīṣmatyāṃ bodhisatvabhūmau sthitasya bodhisatvasya (suit le passage placé entre deux astérisques dans la 2<sup>me</sup> bhūmi section EE) āśayādhyāśayādhimuktisamatāviśuddhis tiṣṭhati tāni cāsyā kuśalamūlāni sūttaptāni prabhāsvartarāṇi ca bhavanti / tadyathāpi nāma bhavanto jinaputrās tad eva jātarūpaṇi kuśalena karmāreṇābharaṇīkṛtam asaṃhāryaṃ bhavati tadanyair akṛtābharaṇair jātarūpail / evam eva bhavanto jinaputrā bodhisatvasyāsyām arcīṣmatyāṃ bodhisatvabhūmau sthitasya tāni kuśalamūlāny asaṃhāryāṇi bhavanti tadanyeṣāṃ adharabhūmisthitānāṃ bodhisatvānāṃ kuśalamūlail / tadyathāpi nāma bhavanto jinaputrā maṇiratnaṃ jātaprabhaṃ pariśuddharaśmi-maṇḍalam ālokapramuktam ' asaṃhāryaṃ bhavati tadanyair api śuddhaprabhai ratnajātair anūcchedyaprabhaṇi ca bhavati sarvamārutodakapravarṣaiḥ / evam eva bhavanto jinaputrā bodhisatvo 'syām arcīṣmatyāṃ bodhisatvabhūmau sthitaḥ saṃu asaṃhāryaḥ bhavati tadanyair adharabhūmisthitair bodhisatvair anūcchedyajūṇaś ca bhavati sarvamārakleśasamudācārail / tasya caturbhyaḥ saṃgraha-vastubhyaḥ samānūrtatātirikatatamā bhavati / daśabhyaḥ pāramitābhyo vīryapāramitātirikatatamā bhavati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānam / iyaṃ bhavanto jinaputrā bodhisatvasyārcīṣmatī nāma caturthī bhūmiḥ / samāsanirdeśataḥ / yasyām pratiṣṭhito bodhisatvo bhūyastvena suyāmo bhavati devarājāḥ kṛtī prabhuḥ satvānāṃ satkāyadrṣṭisamudghātāya kuśalaḥ satvān samyakdarśane pratiṣṭhāpayitum / yac ca kiñcit .... 3 P, l. 4 etc. jusqu'à la fin de la 3<sup>me</sup> bhūmi. On doit remplacer " śatasahasram " par " koṭīśatam ".

## Bhūmi V

### A

Vajragarbha āha / yo 'yaṃ bhavanto jinaputrā bodhisatvaś caturthyāṃ bodhisatvabhūmau suparipūrṇamārgaḥ pañcamīṃ bodhisatva-

1. nor bu rin po che ḥod dan ldan pa ḥod zer gyi dkyil ḥkhor yonś su dag pa can snañ ba rab tu gtoñ ba ni ; mong. : ..... gārāl ün maṇḍal un gāgān i sayitur jaruqui anu.

bhūmim avatarati / sa daśabhiḥ cittāśayaviśuddhisamatābhir avatarati / katamābhir daśabhiḥ / yad utātītabuddhadharmaviśuddhyāśaya-samatayā ca (mots soulignés abrégés : &) anāgatabuddhadharma & pratyutpannabuddhadharma & śīla & citta & dṛṣṭikāṅkṣāvimativilekhāpanayana & mārgāmārgajñāna & pratipatprahāṇajñāna ' & sarva-bodhipakṣyadharmottarottaravibhāvana & sarvasatvapariṣādana & / ābhir daśabhiḥ cittāśayaviśuddhisamatābhir avatarati /

## B

Sa khalu punar bhavanto jinaputrā bodhisatvaḥ pañcamīm bodhisatvabhūmim anuprāpta eṣāṃ eva bodhipakṣyāṇāṃ mārgāṅgānāṃ suparikarmakṛtatvāt supariśodhitādhyāśayatvāc ca bhūya uttarakāla-mārgaviśeṣaṃ abhiprārthayamānas tathatvānupratipannaś ca praṇi-dhānabalādhānataś ca kṛpāmaitrībhyāṃ sarvasatvāparityāgataś ca puṇyajñānasambhāropacayataś cāpratiprasrabdhitaś copāyakausālyā-bhinirhārataś cottarottarabhūmyavabhāśālocanataś ca tathāgatādhi-ṣṭhānasampratyēṣanataś ca smṛtimatigatibuddhibalādhānataś cāpra-tyudāvartanīyamanasikāro bhūtvā /

## C

idaṃ duḥkham āryasatyam iti yathābhūtaṃ prajānāti / ayaṃ duḥkhasamudayaḥ / ayaṃ duḥkhanirodhaḥ / iyaṃ duḥkhanirodhagā-minī pratipad āryasatyam iti yathābhūtaṃ prajānāti / sa saṃvṛti-satyakṇalaś ca (mots soulignés abrégés : &) bhavati paramārtha & lakṣaṇa & vibhāga & nistīraṇa & vastu & prabhava & kṣayānutpāda & mārgajñānāvātāra & sarvabodhisatvabhūmikramānusaṃdhiṣpāda-natayā yāvat tathāgatajñānasamudaya & bhavati / sa parasatvānāṃ yathāśayasamtoṣaṇāt saṃvṛtisatyam prajānāti (mots soulignés abrégés : &) ekanayasamavasaraṇāt paramārtha & svasāmūnyalakṣaṇānu-bodhāl lakṣaṇa & dharmavibhāgavyavasthānānubodhād vibhāga & skandhadhātvyatanavyavasthānānubodhān nistīraṇa & cittaśarīrapra-ṇānopanipātītatvād vastu & gatisaṃdhisambandhanatvāt prabhava

& sarvajvaraparidāhātyantopāśamāt kṣayānutpāda & advayābhinirhārān mārḡajñānāvātāra & sarvākārābhisambodhāt sarvabodhisatvabhūmikramānuśaṃdhiniṣpādanatayā yāvat tathāgatajñānasamudaya & / adhimuktijñānabalādhānān na khalu punar niravaśeṣajñānāt /

**D**

Sa evaṃ satyakauśalyajñānābhinirhṛtayā buddhyā sarvasaṃskṛtaṃ rīktaṃ tucchaṃ mṛṣāmoṣadharmāvisaṇvādakaṃ bhālāpanam <sup>1</sup> iti yathābhūtaṃ prajānāti / tasya bhūyasyā mātrayā satveṣu mahākaraṇābhimukhibhavati mahāmaitryalokaś ca prādurbhavati /

**E**

Sa evaṃ jñānabalādhānaprāptaḥ sarvasatvasāpekṣo buddhajñānābhilāṣī pūrvāntāparāntaṃ sarvasaṃskāragatasya pratyavekṣato yathā pūrvāntato 'vidyābhavatrṣṇāprasṛtānāṃ satvānāṃ saṃsārasroto 'nuvāhināṃ skandhālayānuccalitānāṃ duḥkhaskandho vivardhate nirātmā niḥsatvo nirjīvo niṣpoṣo niṣpudgala ātmātmīyavigatas taṃ yathābhūtaṃ prajānāti / yathā cānāgatasyāśyaivāsatsammohābhilāṣasya vyavacchedaḥ paryanto niḥsaraṇaṃ nāsty asti ca tac ca yathābhūtaṃ prajānāti /

**F**

Tasyaivaṃ bhavaty āścaryam yāvad ajñānasammūḍhā vateme bālāpṛthagjanāḥ / yeṣāṃ asaṃkhyeyā ātmabhāvā niruddhā nirudhyante nīrotsyante ca / evaṃ ca kṣīyamāṇāḥ kāye na nirvidam utpādayanti / bhūyasyā mātrayā duḥkhayantraṃ vivardhayanti / saṃsārasrotasaś ca mahābhayān na nivartante / skandhālayaṃ ca notsrjanti / dhātūrāgebhyaś ca na nirvidyante / nandīrūgataś cāraṇaṃ ca nāvabudhyante / śaḍāyatanaśūnyaग्रīmaṃ ca na vyavalokayanti / ahaṃkāramakārābhiniveśānuśayaṃ ca na prajāhanti / mānadrṣṭiśālyaṃ ca noddharanti / rūḡadveṣamohajvalanaṃ ca na praśamayanti / avidyāmohāndhakāraṃ ca na vidhamayanti<sup>2</sup> / trṣṇāṇavaṃ ca nocchoṣayanti /

1. tib. : brdsun pa slu baḡi chos cau rku byed pa / byis pa ḡdrīd pa : "dharmaṃ viśaṃvādakaṃ.

2. cf. Śikṣāsamuccaya p. 288, l. 4.



daśabalasāṛthavāhaṃ ca na paryeṣante / mārāśayagahanānugatāś ca  
saṃsārasāgare vividhākuśalavitarkagrāhākule pariplavante /

## G

Apratiśaraṇās tathā saṃvegān āpadyante bahūni duḥkhāni praty-  
anubhavanti / yad uta jātijarāvyādhimarāṇaśokapariḍevaduḥkhadaur-  
manasyopāyāsān / hantāhaṃ eṣāṃ satvānāṃ duḥkhārtānāṃ anāthā-  
nāṃ atrāṇānāṃ aśaraṇānāṃ alayanānāṃ aparāyaṇānāṃ andhānāṃ  
avidyāṇḍakośapaṭalaparyavanaddhānāṃ tamo 'bhibhūtānāṃ 'arthā-  
yaiko 'dvitīyo bhūtṛvā tathārūpaṃ puṇyājñānasambhāropacayaṃ bi-  
bharmi yathārūpeṇa puṇyājñānasambhāropacayena sambhṛtena ime  
sarvasatvā atyantaviśuddhim anuprāpnuyur yāvad daśabalabalatām  
asaṅgājñānaniṣṭhāṃ anuprāpnuyur iti /

## H

Sa evaṃ suvilokitajñānābhinirhṛtayā buddhyā yat kiñcit kuśala-  
mūlam ārabhate tat sarvasatvapariṭrāṇyārabhate / sarvasatvahitāya  
(mots soulignés abrégés : &) & sukhāya & anukampāyāi & anupadra-  
vāya & parimocanāya & anukarṣāya & prasādanāya & vinayāya &  
parinirvāṇyārabhate /

## I

Sa bhūyasyā mātrayāsyāṃ pañcamyāṃ sudurjayāyāṃ bodhisatva-  
bhūmau sthito bodhisatvaḥ smṛtimāṃś ca bhavaty asaṃpramoṣadhar-  
matayā matimāṃś ca bhavati suvinīścitajñānatayā gatimāṃś ca bha-  
vati sūtrārthagatisaṃdhāyabhāṣitābodhatayā hrīmāṃś ca bhavaty  
ātmaparānurakṣaṇatayā dhṛtimāṃś ca bhavati saṃvaracāritrānutsar-  
gatayā buddhimāṃś ca bhavati sthānāsthānakausalyasuvicāritatayā  
jñānānugatāś ca bhavaty aparapraṇeyatayā prajñānugatāś ca bhavaty  
arthānarthasambhedapadakuśalatayābhijñānirhārāprāptaś ca bhavati  
bhāvanābhinirhārakuśalatayopāyakuśalāś ca bhavati lokānuvartana-  
tayā /

**J**

atṛptaś ca bhavati puṇyasambhāropacayatayā / apratiprasrabdha-  
vīryaś ca bhavati jñānasambhāraparyeṣaṇatayā / aparikhinūśayaś  
ca bhavati mahāmaitrīkṛpāsambhārasambhṛtatayā / aśīthilaparyeṣa-  
ṇābhīyuktaś ca bhavati tathāgatabalavaiśāradyāveṇīkabuddhadharma-  
paryeṣaṇatayā / svabhinirhṛtamanasikārānugataś ca bhavati buddha-  
kṣetraviṭhapanālaṇkārābhiniirhṛtatayā / vicitrakuśalakriyābhīyuktaś  
ca bhavati lakṣaṇānuvyañjanauasamudānayanatayā / satatasamitaṃ sva-  
bhīyuktaś ca bhavati tathāgatakāyavākeittālaṇkārāparyeṣaṇatayā /  
mahāgaṇavopasthānaśīlaś ca bhavati sarvabodhisatvadharmabhāṇa-  
kaśuśrūṣaṇatayā / apratihatacittaś ca bhavati bodhicittamahopāya-  
kauśalyasamḍhyupasaṃhitalokapracāratayā / rātriṃdivam anyacitta-  
parivarjitaś ca bhavati sarvasatvapariṇāpācanābhīyogtayā /

**K**

Sa evam abhīyukto dānenāpi satvān paripācayati priyavadyatayāpy  
arthakriyayāpi samūnārthatayāpi rūpakāyasamḍarśanenāpi dharmā-  
deśanayāpi bodhisatvacaryāprabhāvanayāpi tathāgatamāhātmyapra-  
kāśanayāpi saṃsāradosaṃḍarśanenāpi buddhajñānānuśaṃsāpari-  
kīrtanenāpi maharddhivikurvaṇābhiniirhāraṇānopacārakriyāprayogair  
api satvān paripācayati / sa evaṃ satvapariṇāpācanābhīyukto buddhajñā-  
nānugatacittasamḍāno 'pratyudāvartanīyakuśalamūlaprayogo vaiśeṣi-  
kadharmaparimūrgaṇābhīyuktaḥ /

**L**

yānīmāni satvāhitāni loke pracaranti tadyathā lipiśāstramudrāsaṃ-  
khyāgaṇanānikṣepādīni nānādhātutantracikitsūtāntrāṇi śoṣāpasamāra-  
bhūtāgrahapratīṣedhakāni viśavetāḍaprayogapratighātakāni kāvyanā-  
ṭakākhyānagāndharvetihāsasampraharsaṇāni grāmanagarodyānanadī-  
sarastaḍāgaṇapūṣkarīṇipūṣpaphalausādhivanaṣaṇḍābhiniirhārāṇi suvar-  
ṇarūpyamaṇimuktāvaidūryasaṅkhaśīlāpravāḍaratnākaranidarśanāni  
candrasūryagrahajyotirnakṣatrabhūmicālamṛgaśakunīsvapnanimittāni  
pradeśapraveśāni sarvāṅgapratyaṅgalakṣaṇāni cārānucāraprayogani-

mittāni samvaracāritrasthānādhyānābhijñāpramāṇārūpyasthānāni yāni cānyāny apy aviheṭhanāvilīkṣāsamprayuktāni sarvasatvalitasukhāvahāni tāny apy abhinirharati kārūṇikatayānupūrvabuddhadharmapratīṣṭhāpanāya /

### M

Tasyāsyāṃ sudurjayāyāṃ bodhisatvabhūmau sthitasya bodhisatvasya .... 1 VV, l. 2 etc. jusque : pariṇāmayati (1 VV, l. 12) / tāmś ca tathāgatān arhataḥ samyaksambuddhān paryupāste teṣāṃ ca sakāśād gauravacitrikāreṇa satkṛtya dharmadeśanām śṛṇoty udgrhṇāti dbhārayati śrutvā ca yathābalaṃ yathābhajamānam pratipattiyā sampādayati / bhūyastvena ca teṣāṃ tathāgatānām śāsane pravrajati pravrajitāś ca śrutadhārī dharmabhāṇako bhavati / sa bhūyasyā mātrayā śrutācāradhāraṇīpratīlabdho dharmabhāṇako bhavaty anekēṣāṃ ca buddhakoṭīṇiyutaśatasahasrāṇām antike 'nekakalpakoṭīṇiyutaśatasahasrāṇy asampramoṣatayā tasyāsyāṃ sudurjayāyāṃ bodhisatvabhūmau sthitasyānekān kalpāṃś tāni kuśalamūlāny uttapyante pariśuddhyanti prabhāśvaratarāṇi ca bhavanty anekāni kalpaśatāni ... etc. 2 EE, l. 6-9 .... tasya tāni kuśalamūlāny uttapyante pariśuddhyanti prabhāśvaratarāṇi ca bhavanti / tadyathāpi nāma bhavanto jinaputrās tad eva jātārūpaṃ musāragatvasrṣṭaṃ bhūyasyā mātrayottapyate pariśuddhyati prabhāśvaratarāṃ bhavati / evam eva bhavanto jinaputrā bodhisatvasyāsyāṃ sudurjayāyāṃ bodhisatvabhūmau sthitasya tāni kuśalamūlāny upāyaprajñāvicāritāni bhūyasyā mātrayottapyante pariśuddhyanti prabhāśvaratarāṇi ca bhavanti jñānaprayogaguṇābhiniṣṭhārād asaṃbhāryavicāritatamāni ca bhavanti / tadyathāpi nāma bhavanto jinaputrās caudrasūryagrahajyotīrnakṣātrāṇāṃ vimāṇalokaprabhā vātamaṇḍalibhir asaṃbhāryā bhavati mārutāsādhāraṇā ca / evam eva bhavanto jinaputrā bodhisatvasyāsyāṃ sudurjayāyāṃ bodhisatvabhūmau sthitasya tāni kuśalamūlāny upāyaprajñājñānacittavicāraṇānugatāny asaṃbhāryāpi bhavanti sarvaśrāvākapratyekabuddhair laukikāsādhāraṇāni ca bhavanti / tasya daśabhyaḥ pāramitābhyo dhyānapāramitātīrīkṛtatamā bhavati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānam / iyaṃ bhavanto jinaputrā bodhisatvasya sudurjayā nāma pañcamī bodhi-

satvabhūmiḥ samāsanirdeśataḥ / yasyāṃ pratiṣṭhito bodhisatvo bhūyastvena samtuṣito bhavati devarājaḥ kṛtī prabhuḥ satvānāṃ sarva-tīrthyāyatanavinivartanāya kuśalaḥ satvān satyeṣu pratiṣṭhāpayitum / yat kiñcit ..... 3 P, 1. 4 etc. jusqu'à la fin de la 3<sup>me</sup> bhūmi. On doit remplacer ici « śatasahasram » par « koṭīśahasram ».

## Bhūmi VI

### A<sup>1</sup>

Vajragarbho bodhisatva āha / yo 'yaṃ bhavanto jīnaputrā bodhisatvaḥ pañcamyāṃ bodhisatvabhūmau suparipūrṇamārgaḥ ṣaṣṭhīm bodhisatvabhūmim avatarati / sa daśabhir dharmasamatābhir avatarati / katanābhir daśabhiḥ / yad uta sarvadharmānimittasamatayā ca sarvadharmālakṣaṇasamatayā ca sarvadharmānutpādasamatayā ca sarvadharmājātasamatayā ca sarvadharmaviviktasamatayā ca sarvadharmādiviśuddhisamatayā ca sarvadharmāniṣprapañcasamatayā ca sarvadharmānāvīryūhānīryūhasamatayā ca sarvadharmānyāśvapnapratibhāsapratīśrutkodakacandrapratibimbauirmāṇasamatayā ca sarvadharmabhāvābhāvādvayasamatayā ca / ābhir daśabhir dharmasamatābhir avatarati //

Sa evaṃsvabhāvān sarvadharmān pratyavekṣamāṇo 'nucjann anu-lomayan avilomayan śraddadhaṇu abhiyaṇ pratiyaṇ avikalpayann anusaran vyavalokayan pratipadyamānaḥ ṣaṣṭhīm abhimukhīm bodhisatvabhūmim anuprāpnoti tīkṣṇayānulomikyā kṣāntyā / na ca tāvad anutpattikadharmakṣāntimukhaṇ anuprāpnoti //

### B

Sa evaṃsvabhāvān sarvadharmān anugacehaṇ bhūyasyā mātrayā mahākaruṇāpūrvapāṇamatvena mahākaruṇādhipateyatayā mahākaruṇāparipūraṇārthaṃ lokasya sambhavaṃ ca vibhavaṃ ca vyavalokayate //

1. Texte des sections A-O établi d'après L. de la Vallée Poussin, « Douze causes » p. 115-120.

## C

Tasya lokasya sambhavaṃ ca vibhavaṃ ca vyavalokayata evaṃ bhavati / yāvatyo lokasamudācāropapattayaḥ sarvās tā ātmābhiniveśato bhavanti / ātmābhiniveśavigamato na bhavanti lokasamudācāropapattaya iti //

Tasyaivaṃ bhavati / tena khalu punar ime bālabuddhaya ātmābhinivṛtā ajñānatimirāvṛtā bhāvābhāvābhilāṣiṇo 'yonisomanasikāraprasṛtā vipathaprayātā mithyānucāriṇaḥ puṇyāpuṇyāneñjyān abhisam-skārān upacinvanti / teṣāṃ taiḥ saṃskārair avaropitaṃ cittabijaṃ sāsravaṃ sopādānaṃ āyatyāṃ jātijarāmaraṇapamarabhāvābhinivṛttisambhavopagataṃ bhavati / karmakṣetrālayaṃ avidyāndhakāraṃ tṛṣṇāsnehaṃ asmiṃśāpariṣyandanataḥ / drṣṭikṛtājālapravṛddhyā ca nāmarūpāṅkuraḥ prādurbhavati / prādurbhūto vivardhate / vivṛddhe nāmarūpe pañcānāṃ indriyāṇāṃ pravṛttir bhavati / pravṛttānāṃ indriyāṇāṃ anyonya[sam]nipātataḥ sparśaḥ / sparśasya nipātato vedanā prādurbhavati / vedanāyās tata uttare 'bhinandanā bhavati / tṛṣṇābhinandanata upādānaṃ vivardhate / upādāne vivṛddhe bhavaḥ sambhavati / bhava sambhūte skandhapañcakaṃ unmajjati / unmaguaṃ skandhapañcakaṃ gatipañcake 'nupūrvāṃ mlayati / mlayaṃ vigacchati / mlayavigamaj jvaraparidāghaḥ / jvaraparidāghanidānāḥ sarvaśokaparidevadulḥkhadaurmanasyopāyāsāḥ samudāgacchanti / teṣāṃ na kaścit samudānetā / svabhāvānābhogābhyāṃ ca vigacchanti / na caiśāṃ kaścit vigamayitā //

Evaṃ bodhisatvo 'nulomākāraṃ pratītyasamutpādaṃ pratyavekṣate /

## D

Tasyaivaṃ bhavati / satyeṣv anabhijjñānaṃ paramārthato 'vidyā / avidyāprakṛtasya karmaṇo vipākaḥ saṃskārāḥ / saṃskārasaṃniṣṛitaṃ prathamaṃ cittaṃ vijñānaṃ / vijñānasahajāś catyāra upādānaśkandhā nāmarūpaṃ / nāmarūpavivṛddhiḥ ṣaḍāyatanam / indriyaviṣayavijñānatrayasamavadhānaṃ sāsravaṃ sparśaḥ / sparśasahajā vedanā / vedanādhyavasānaṃ tṛṣṇā / tṛṣṇāvivṛddhir upādānaṃ / upādānaprasṛtaṃ sāsravaṃ karma bhavaḥ / karmaniṣyando jātiḥ skandhoumajja-

naṃ / skandhaparipāko jarā / jīrṇasya skandhabhedo maraṇam /  
mriyamāṇasya vigacchataḥ sammūḍhasya sābhiṣvaṅgasya hrdaya-  
saṃtāpaḥ śokaḥ / śokasamutthitā vāḱpralāpāḥ paridevaḥ / pañcen-  
driyanipāto duḥkham / manodṛṣṭīnipāto daurmanasyaṃ duḥkhadaur-  
manasyabahulatvasambhūtā upāyāsāḥ // Evam ayaṃ kevalo duḥkha-  
skaudho duḥkhavṛkṣo 'bhinirvartate / kārakavedakavirahita iti //

Tasyaivaṃ bhavati / kārakābhiniवेशताḥ kriyāḥ prajñāyante / yatra  
kāraḥ nāsti kriyāpi tatra paramārthato nopalabhyate //

## E

Tasyaivaṃ bhavati / cittamātram idaṃ yad idaṃ traidhātukam /

## F

yāny apīmāni dvādaśa bhavāṅgāni tatlāgatena prabhedaśo vyākhyā-  
tāny api sarvāṇy eva cittasamāśritāni <sup>1</sup> // tat kasya hetoḥ / yasmin  
vastuni hi rāgasamyuktaṃ cittam utpadyate tad vijñānam / vastu-  
saṃskāre 'smin (?) moho 'vidyā / avidyācittasahajaṃ nāmarūpam /  
nāmarūpavivṛddhiḥ śaḍāyatanam / śaḍāyatanabhāgiyaḥ sparśaḥ /  
sparśasahajā vedanā / vedayato 'vitrptis tṛṣṇā / tṛṣṇārtasya saṃgraho  
'parityāga upādānam / eṣāṃ bhavāṅgānāṃ sambhavo bhavaḥ / bha-  
vonmajjanam jātiḥ / jātiparipāko jarā / jarāpagamo maraṇam iti //

## G

Tatrāvidyā dvividhakāryapratyupasthānā bhavati / ālambanataḥ  
satvān sammohayati / hetuṃ ca dadāti saṃskārābhinirvṛttaye //  
Saṃskārā api dvividhakāryapratyupasthānā bhavanti // anāgatavipā-  
kābhinirvṛttiṃ ca kurvanti / hetuṃ ca dadāti vijñānābhinirvṛttaye //  
Vijñānam api dvividhakāryapratyupasthānaṃ bhavati / bhavapratī-  
saṃdhiṃ ca karoti / hetuṃ ca dadāti nāmarūpābhinirvṛttaye //  
Nāmarūpam api dvividhakāryapratyupasthānaṃ bhavati / anyonyo-  
pastambhanaṃ ca karoti / hetuṃ ca dadāti śaḍāyatanābhinirvṛttaye //

1. passage correspondant dans les gāthās finales : te cittamātratraidhātukam  
otaranti / api cābhavāṅga iti dvādaśa ekacitte /

Ṣaḍāyatanam api dvividhakāryapratyupasthānaṃ bhavati / svaviṣaya-  
vibhaktitāṃ cādarśayati / hetuṃ ca dadāti sparśābhiniṣṭtaye //  
Sparśo 'pi dvividhakāryapratyupasthāno bhavati / ālambanasparśa-  
naṃ ca karoti / hetuṃ ca dadāti vedanābhiniṣṭtaye // Vedanāpi  
dvividhakāryapratyupasthānā bhavati / iṣṭāniṣṭobhayavimuktānubha-  
vanaṃ ca karoti / hetuṃ ca dadāti tṛṣṇābhiniṣṭtaye // Tṛṣṇāpi  
dvividhakāryapratyupasthānā bhavati / saṃrajanīyavastusaṃrāgaṃ  
ca karoti / hetuṃ ca dadāti upādānābhiniṣṭtaye // Upādānaṃ api  
dvividhakāryapratyupasthānaṃ bhavati / saṃkleśabandhanaṃ ca  
karoti / hetuṃ ca dadāti bhavābhiniṣṭtaye // Bhavo 'pi dvividha-  
kāryapratyupasthāno bhavati / anyabhavagatipratyadhiṣṭhānaṃ ca  
karoti / hetuṃ ca dadāti jātyabhiniṣṭtaye // Jātir api dvividha-  
kāryapratyupasthānā bhavati / skandhonmajjanaṃ ca karoti / hetuṃ ca  
dadāti jarābhiniṣṭtaye // Jarāpi dvividhakāryapratyupasthānā bha-  
vati / indriyapariṇāmaṃ ca karoti / hetuṃ ca dadāti maraṇasamava-  
dhānābhiniṣṭtaye // Maraṇaṃ api dvividhakāryapratyupasthānaṃ  
bhavati / saṃskāravidhvaṃsanaṃ ca karoti / aparijūṇānucchedaṃ  
ceti //

## H

Tatrāvidyāpratyayāḥ saṃskārā ity avidyāpratyayatā saṃskārāṇāṃ  
anuccheda upastambhaś ca / saṃskārapratyayaṃ vijñānaṃ iti saṃ-  
skārapratyayatā vijñānānāṃ anuccheda upastambhaś ca ..... jātipra-  
tyayatā jarāmarāṇasyānuccheda upastambhaś ca.

Avidyānirodhāt saṃskāraṇiṣṭtā ity avidyāpratyayatābhāvāt saṃ-  
skārāṇāṃ vyupaśamo 'nupastambhaś ca ..... jātipratyayatābhāvāj  
jarāmarāṇasya vyupaśamo 'nupastambhaś ca //

## I

Tatrāvidyā tṛṣṇopādānaṃ ca kleśavartmano 'vyavacchedaḥ / saṃ-  
skārā bhavaś ca karmavartmano 'vyavacchedaḥ / pariśeṣaṃ duḥkha  
vartmano 'vyavacchedaḥ / pravibhāgataḥ pūrvāntāparāntanirodho  
vartmano vyavacchedaḥ // Evam eva trivartma nirātmakam ātmātmī-  
yarahitaṃ sambhavati ca asambhavayogena / vibhavati ca avibha-  
vayogena svabhāvato naḍakalāpasadrśam //

**J**

Api tu khalu punar yad ucyate / avidyāpratyayāḥ saṃskārā ity eṣā paurvāntiky apekṣā / vijñānam yāvad vedanety eṣā pratyutpannāpekṣā / tṛṣṇā yāvad bhava ity eṣāparāntiky apekṣā / ata ūrdhvam asya pravṛttir iti / avidyānirodhāt saṃskāranirodha ity apekṣāvyavaccheda eṣaḥ //

**K**

Api tu khalu punas triduḥkhatā dvādaśa bhavāṅgāny upādāya / tatrāvidyā saṃskārā yāvat saḍāyatanam ity eṣā saṃskāraduḥkhatā / sparśo vedanā caīṣā duḥkhaduḥkhatā / pariśeṣāṇi bhavāṅgāny eṣā pariṇāmaduḥkhatā / avidyānirodhāt saṃskāranirodha iti triduḥkhatāvyavaccheda eṣaḥ //

**L**

Avidyāpratyayāḥ saṃskārā iti hetupratyayaprabhavatvaṃ saṃskārāṇām / evaṃ pariśeṣāṇām / avidyānirodhāt saṃskāranirodha ity abhāvaḥ saṃskārāṇām / evaṃ pariśeṣāṇām //

Avidyāpratyayāḥ saṃskārā ity utpādayinibandha eṣaḥ / evaṃ pariśeṣāṇām / avidyānirodhāt saṃskāranirodha iti vyayavinibandha eṣaḥ / evaṃ pariśeṣāṇām //

Avidyāpratyayāḥ saṃskārā iti bhāvanulomaparīkṣā / evaṃ pariśeṣāṇām / avidyānirodhāt saṃskāranirodha iti kṣayavyayānulomaparīkṣā / evaṃ pariśeṣāṇām //

**M**

Sa evaṃ daśākāraṃ pratītyasamutpādaṃ pratyavekṣate 'nuloma-pratīlomam yad uta bhavāṅgānusaṃdhitāś ca ekacittasamavasaraṇatāś ca svakarmāsambhedaś ca avinirbhāgataś ca trivartimānuvartanataś ca pūrvāntapratyutpannāparāntāvekṣaṇatāś ca triduḥkhatāsamudayaś ca hetupratyayaprabhavataś ca utpādayavyayavinibandhanataś ca abhāvākṣayatāpratyavekṣaṇatāś ca //



## N

Tasyaivaṃ daśākāraṃ pratītyasamutpādaṃ pratyavekṣamāṇasya nirātmano niḥsatvato nirjīvato niḥpuḍgalataḥ kārakavedakarahitato 'svāmikato hetupratyayādhiṇataḥ svabhāvaśūnyato viviktato 'svabhāvataś ca prakṛtyā pratyavekṣamāṇasya śūnyatāvimokṣamukhaṃ ājātaṃ bhavati //

Tasyaivaṃ bhavaṅgānāṃ svabhāvanirodhātyantavimokṣapratyupasthānato na kiñcid dharmanimittam utpadyate / ato 'śyānimittavimokṣamukhaṃ ājātaṃ bhavati //

Tasyaivaṃ śūnyatānimittam avatīrṇasya na kaścid abhilāṣa utpadyate / anyatra mahākaruṇāpūrvakāt satvapariṇāmanād evaṃ asyāprāpihitavimokṣamukhaṃ ājātaṃ bhavati //

Ya imāni trīṇi vimokṣamukhāni bhāvayanti ātmaparasaṃjñāpagataḥ kārakavedakasamjñāpagato bhāvābhāvasamjñāpagato

## O

bhūyasyā mātrayā mahākaruṇāpuraskṛtaḥ prayujyate 'pariṇiṣpannānāṃ bodhyaṅgānāṃ pariṇiṣpattaye / tasyaivaṃ bhavati / saṃyogāt saṃskṛtaṃ pravartate / viśaṃyogān na pravartate / sāmāgryāḥ saṃskṛtaṃ pravartate / viśāmagryā na pravartate / hanta vāyam evaṃ bahudoṣaduṣṭaṃ saṃskṛtaṃ viditvāśya saṃyogasyāśyāḥ sāmāgryā vyavacchedaṃ kariṣyāmo na cātyantopaśamaṃ sarvasaṃskārāṇāṃ avirāgayiṣyāmaḥ ' satvapariṇāmanatāyai //

evaṃ asya bhavanto jinaputrāḥ saṃskāragataṃ bahudoṣaduṣṭaṃ svabhāvarahitam anutpannāniruddhaṃ prakṛtyā pratyavekṣamāṇasya mahākaruṇābhiniṣkāraś ca satvakā[r]yānatsargataś cāśaṅgajñānābhimukho nāma prajñāpāramitāvihāra āmukhibhavaty avabhāsayogena //

Sa evaṃ jñānasamanvāgataḥ prajñāpāramitāvihārāvabhāsito bodhyaṅgāhārakāṇiś ca pratītyān upasaṃharati / na ca saṃskṛta-saṃvāseṇa saṃvasati / svabhāvopaśamaṃ ca saṃskārāṇāṃ pratyavekṣate / na ca tatrāvatīṣṭhate bodhyaṅgāparityaktatvāt [var. °paripūritvāt] //

## P

Tasyāsyām abhimukhyām bodhisatvabhūmau sthitasya bodhisatvasyāvatārasūnyatā ca nāma samādhir ājāyate (mots soulignés abrégés : &) / svabhāva & paramārtha & parama & mahā & samprayoga & abhinirhāra & yathāvadavikalpa & sāpekṣa & vinirbhāgāvinirbhāga & nāma samādhir ājāyate / tasyaivampramukhāni daśasūnyatāsamādhimukhaśatasahasrāṇy āmukhībhavanti / evam animittasamādhimukhaśatasahasrāṇy apraṇihitasamādhimukhaśatasahasrāṇy āmukhībhavanti /

## Q

Tasya bhūyasyā mātrayāsyām abhimukhyām bodhisatvabhūmau sthitasya bodhisatvasyābhedyāśayatā ca paripūryate (mots soulignés abrégés : &) / niyata & kalyāṇa & gambhīra & apratyudāvartya & apratiprasrabdha & vimala & ananta & jñānābhilāṣa & upāyaprajñāsamprayoga & paripūryate /

## R

Tasyaite daśa bodhisatvāśayāḥ svanugatā bhavanti tathāgatabodhau / apratyudāvartanīyavīryaś ca bhavati sarvapara-pravāḍibhiḥ / samavasṛtaś ca bhavati jñānabhūmau / vinivṛttaś ca bhavati śrāvaka-pratyekabuddhabhūmibhyaḥ / ekāntikaś ca bhavati buddhajñānābhimukhatāyām / asaṃhāryaś ca bhavati sarvamāraśasamudācāraiḥ / supratīṣṭhitaś ca bhavati bodhisatvajñānālokatāyām / superibhāviś ca bhavati śūnyatānimittāpraṇihitadharmaśasamudācāraiḥ / samprayuktaś ca bhavaty upāyaprajñāvicāraiḥ / vyavakīrṇaś ca bhavati bodhipākṣikādharmābhinirhāraiḥ / tasyāsyām abhimukhyām bodhisatvabhūmau sthitasya prajñāpāramitāvihāro 'tiriktatara ājāto bhavati tīkṣṇā cānulomikī tṛtīyā kṣāntir eṣāṃ dharmāṇāṃ yathāvadanulomatayā na vilomatayā /

## S

Tasyāsyām abhimukhyām bodhisatvabhūmau sthitasya bodhisatvasya .... 5 M, l. 2 etc. jusque : śrutvā ca (5 M, l. 5) yathāvat samā-

pattiprajñājñānālokatayā prayujyate pratipattitaś cādhārayati / sa bhūyasyā mātrayā tathāgatadharmakośaprāpto bhavati / tasyāsyām abhimukhyāṃ bodhisatvabhūmau sthitasyānekān kalpāṃs tāni kuśalamūlāni bhūyasyā mātrayottaptaprabhāsvaratarāṇi bhavanti / anekāni kalpaśatāni .... etc. 2 EE, 1. 6-9 .... tāni kuśalamūlāni bhūyasyā mātrayottaptaprabhāsvaratarāṇi bhavanti / tadyathāpi nāma bhavanto jinaputrās tad eva jātārūpaṃ vaidūryaparīṣṭaṃ bhūyasyā mātrayottaptaprabhāsvarataram bhavati / evam eva bhavanto jinaputrā bodhisatvasyāsyām abhimukhyāṃ bodhisatvabhūmau sthitasya tāni kuśalamūlāny upāyaprajñājñānavicāritāni bhūyasyā mātrayottaptaprabhāsvaratarāṇi bhavanti bhūyo bhūyaś ca praśamāsamhāryatāṃ gacchanti / tadyathāpi nāma bhavanto jinaputrās candrābhā satvāśrayāṃs ca prahlādayaty asaṃhāryā ca bhavati catasrbhir vāta-maṇḍalibhiḥ / evam eva bhavanto jinaputrā bodhisatvasyāsyām abhimukhyāṃ bodhisatvabhūmau sthitasya tāni kuśalamūlāny anekeśāṃ satvakoṭīnayutaśatasahasrāṇāṃ kleśajvālāḥ praśamayanti prahlādayanty asaṃhāryāṇi ca bhavanti caturbhir mārāvacaraiḥ <sup>1</sup> / tasya daśabhyāḥ pāramitābhyāḥ prajñāpāramitātirikatatamā bhavati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānam / iyaṃ bhavanto jinaputrā bodhisatvasyābhimukhī nāma śaṣṭhī bodhisatvabhūmiḥ samāsanirdeśataḥ / yasyāṃ pratiṣṭhito bodhisatvo bhūyastvena sunirmīto bhavati devarājaḥ kṛtī prabhuḥ satvānām abhimānapratiprasrabdhaye kuśalāḥ satvāny ābhimānikadharmebhyo vinivartayitum / asaṃhāryaś ca bhavati sarvaśrāvakapariprechāyāṃ kuśalāḥ satvān pratiṭyasamutpāde 'vatārayitum / yac ca kiñcit .... 3 P, 1. 4 etc. jusqu'à la fin de la 3<sup>me</sup> bhūmi. On doit remplacer ici " śatasahasram " par " koṭīśatasahasram ".

1. a) pañcaskandha ; b) kleśa ; c) maraṇa ; d) devaputta (Kokuyakudaizōkyō I n° 2, p. 20).

**Bhūmi VII<sup>1</sup>****A**

Vajragarbha āha / yo 'yaṃ bhavanto jinaputrā bodhisatvaḥ śaṣṭhy-  
 āṃ bodhisatvabhūmau suparipūrṇabodhisatvamārgaḥ saptamīm bodhi-  
 satvabhūmim ākramati // sa daśabhir upāyaprajñājñānābhinirhṛtaiḥ  
 mārgāntarārambhaviśeṣair ākramati / katamair daśabhiḥ / yad uta  
 (1) śūnyatānimittāprāṇihitasamādhisuparibhāvitamānasaś ca bhavati /  
 mahāpuṇyajñānasambhāropacayaṃ ca sambibharti // (2) nairātmya-  
 niḥsatvanirjīvanīṣṭapudgalatām ca sarvadharmāṇām avatarati / catura-  
 pramāṇābhinirhāraṃ ca notsrjati // (3) puṇyadharmocchrayapārami-  
 tābhisamṣkāraṃ cābhisamṣkaroti / na ca kiñcid dharmam abhinivi-  
 śate // (4) sarvatraidhātukavivekaprāptaś ca bhavati / traidhātuka-  
 viṭhapanālāṃkārabhinirhāraṃ cābhinirharati // (5) atyantaśāntopa-  
 śāntaś ca sarvakleśajvālāpagamād bhavati / sarvasatvarāga dveṣakle-  
 śajvālāpraśanābhinirhāraṃ cābhinirharati // (6) māyāmarīcīsvapna-  
 pratibhāsapratīśrutkodakacandrapratibimbānirmāṇabhāvābhāvasva-  
 bhāvādvayānugataś ca bhavati / karmakriyā vibhaktiāpramāṇāśaya-  
 tāṃ cābhinirharati // (7) ākāśasamākṣetrapathasubhāvitamaṇaś ca  
 bhavati / buddhakṣetreviṭhapanālāṃkārabhinirhāraṃ cābhinirharati //  
 (8) prakṛtidharmakāyatām ca sarvabuddhāṇām avatarati / rūpakāya-  
 lakṣaṇānuvyañjanaviṭhapanālāṃkārabhinirhāraṃ cābhinirharati //  
 (9) anābhilāpyarutaghoṣāpagatām ca prakṛtiśāntāṃ tatbhāgataghoṣam  
 adhimucyate / sarvasvarāṅgavibhaktiśuddhyalāṃkārabhinirhāraṃ  
 cābhinirharati // (10) ekakṣaṇatryadhvānubodhaṃ ca buddhāṇām  
 bhagavatām avatarati / nānālakṣaṇakalpasaṃkhyāvibhāvanām cānu-  
 praviśati satvāśayavibhāvanayā // ehir bhavanto jinaputrā daśabhir  
 upāyaprajñājñānābhinirhṛtaiḥ mārgāntarārambhaviśeṣair bodhisatvaḥ  
 śaṣṭhyā bodhisatvabhūmeḥ saptamīm bodhisatvabhūmim ākrānta ity  
 ucyate //

1. Texte de la septième bhūmi établi d'après J. Rahder, *Daśabhūmika-sūtram*,  
 Seventh Stage, *Acta Orientalia* IV. 3. (1926)

**B**

Sa saptamyām bodhisatvabhūmau sthito bodhisatvo 'pramāṇasatva-  
dhātum avatarati / apramāṇaṃ ca buddhānāṃ bhagavatāṃ satvapari-  
pācanavinayakarmāvatarati // (2) a. (= apramāṇaṃ) lokadhātum av.  
(= avatarati) / a. ca bm. (= buddhānāṃ bhagavatāṃ) kṣetrapari-  
śuddhim av. // (3) a. ca dharmanānātvam av. / a. ca bm. jñānābhi-  
sambodhim av. // (4) a. kalpasamkhyāpraveśam av. / a. bm. trya-  
dhvānubodham av. // (5) a. satvānāṃ adhimuktinānātvaviśeṣam av. /  
a. bm. rūpakāyanānātvadarśanam av. // (6) a. satvānāṃ āśayendriya-  
nānātvam av. / a. bm. ghoṣodāhārasatvasantoṣaṇam av. // (7) a. sat-  
vānāṃ cittacaritanānātvam av. / a. bm. jñānaprasarānugamam av. //  
(8) a. śrāvakayānaniryūṇādhimuktinānātvam av. / a. bm. mārgade-  
śanāvatāram av. // (9) a. pratyekabuddhayānasamudāgamanīṣattim  
av. / a. bm. gambhīrajñānamukhapraveśanirdeśam av. // (10) bodhi-  
satvānāṃ bodhisatvacaryāprayogam av. / a. bm. mahāyānasamudayā-  
vatāranirdeśanāṃ av. //

**C**

Tasyaivaṃ bhavaty evaṃ apramāṇaḥ khalu punas tathāgātānāṃ  
arhatāṃ samyaksambuddhānāṃ viśayo yasya na sukarā samkhyā  
kartuṃ kalpakotīśatasahasrair yāvad etāvadbhīr api kalpakotīniyuta-  
śatasahasraiḥ // sarvabm. viśayo 'smābhīḥ samupasthāpayitavyo 'nā-  
bhogato 'kalpāvikalpataś ca paripūrayitavya iti // sa evaṃ supratya-  
vekṣitajñānābhījñāḥ satatasamitam abhiyukta upāyaprajñāparibhāvi-  
teṣu mārgāntarārambhaviśeṣeṣu supratīṣṭhito bhavaty avicālyayo-  
gena //

**D**

Sa ekakṣaṇam api mārgābhīnirhārān na vyuttiṣṭhate sa gacchann  
eva jñānābhīnirhārayukto bhavati tiṣṭhann api niṣaṇṇo 'pi śayāno 'pi  
svapnāntaragato 'py apagatanīvaraṇaḥ sarveryāpathe sthito 'virahito  
bhavaty ebhīr evaṃrūpaiḥ samjñāmanasikāraiḥ // tasya sarvacittot-  
pāde daśānāṃ bodhisatvapāramitānāṃ samudāgamaparipūrīḥ samu-  
dāgacchati // tat kasmād dhetoḥ // tathā hi sa bodhisatvaḥ sarvāṃś

cittotpādān utpannotpannān mahākaruṇāpūrvakān buddhadharmasamudāgamāya tathāgatajñānāya pariṇāmayati // tatra yaḥ kuśalamūlasya satvebhya utsargo buddhajñānaparyeṣamāpasyeyam asya dānapāramitā (1) // yaḥ praśamaḥ sarvakleśapariḍāhānām iyaṁ asya śīlap. (p. = pāramitā) (2) // yā kṛpāmaitrīpūrva(m)gamā sarvasatveṣu kṣāntir iyaṁ asya kṣāntip. (3) // ya uttarottarakuśaladharmāṭṛptatayārambhaḥ parākrama iyaṁ asya vīryap. (4) // yāvipratisāryavisṛtamārgatā sarvajñajñānābhimukhateyam asya dhyanap. (5) // yā sarvadharmāṇāṁ prakṛtyanutpādābhimukhī kṣāntir iyaṁ asya prajñap. (6) // yāpramāṇajñānābhinirhāra iyaṁ asyopāyakaūśalyap. (7) // ya uttarottarapraṇidhānajñānaspharaṇābhinirhāra iyaṁ asya praṇidhānap. (8) // sarvaparapravādimārasaṁghair mārgānācchedyateyam asya balap. (9) // yad yathāvat sarvadharmajñānanitīraṇam iyaṁ asya jñānap. (10) // evaṁ asya bhavanto jinaputrā bodhisatvasya dūraṅgamāyāṁ bodhisatvabhūmau sthitasyemā daśa pāramitāḥ kṣaṇe kṣaṇe paripūryante / evaṁ catvāri saṁgrahavastūni paripūryante catvāri cādhiṣṭhānāni saptatṛiṁśad bodhipakṣyāś ca dharmās trīṇi ca vimokṣamukhāni samāsataḥ sarvabodhyaṅgikā dharmāḥ kṣaṇe kṣaṇe paripūryante //

### E

Evam ukte Vimukticandro bodhisatro Vajragarbhaṁ bodhisatvam etad avocat // kiṁ punar bho jinaputrā asyām eva saptamyāṁ bodhisatvabhūmau sthitasya bodhisatvasya sarvabodhyaṅgikā dharmāḥ ' kṣaṇe kṣaṇe paripūryante / āhosvit sarvāsu daśasu bodhisatvabhūmiṣu // Vajragarbha āha // sarvāsu bho jinaputrā daśasu bodhisatvabhūmiṣu bodhisatvasya sarvabodhyaṅgāni kṣaṇe kṣaṇe paripūryante / tadatirekeṇa punar asyām eva saptamyāṁ bodhisatvabhūmau // tat kasya hetoḥ // iyaṁ bho. (= bho jinaputrā) bodhisatvabhūmiḥ prāyogikacaryāparipūraṇī ca jñānābhijñācaryākramaṇī ca / api tu khalu punar bho. prathamāyāṁ bodhisatvabhūmau sarvapraṇidhānādhyālambanena bodhisatvasya sarvabodhyaṅgāni kṣaṇe kṣaṇe paripūryante / dvitīyāyāṁ cittamalāpanayanena / tṛtīyāyāṁ praṇidhānavivardhana-

tayā dharmāvabhāsapratilambhena ca / caturthyām mārgāvatāreṇa /  
 pañcamyām lokatrayānuvṛtṭyā / śaṣṭhyām gambhīradharmamukha-  
 praveśena / aśyām tu saptamyām bodhisatvabhūmau sarvabuddha-  
 dharmasamutthāpanatayā kṣaṇe kṣaṇe sarvabodhyaṅgāni paripū-  
 ryaṇte //

## F

Tat kasya hetoḥ // yāni bodhisatvena prathamām bodhisatvabhū-  
 mim upādāya yāvat saptamī bodhisatvabhūmir ity abhinirhṛtāni jñā-  
 nābhinirhāraprayogaṅgānimāny aṣṭamīm bodhisatvabhūmim ārabhya  
 yāvad atyantaparyavasānam ity anābhogena pariniṣpadyaṇte // tadya-  
 thāpi nāma bho. dvayor lokadhātvoḥ saṃkṣiṭāviśuddhāyās ca loka-  
 dhātor ekāntapariśuddhāyās ca lokadhātor lokāntarikā duratikramā  
 na śakyā yathātathātikramitum anyatra mahābhijñābalādhānāt //  
 evam eva bho. vyāmiśrapariśuddhā<sup>1</sup> bodhisatvacaryāntarikā durati-  
 kramā na śakyā yathātathātikramitum anyatra mahāprajñādhānopāya-  
 prajñābhijñābalādhānāt // Vimukticaṇḍra āha // kiṃ punar bho. sap-  
 tasu bodhisatvabhūmiṣu kleśacaryāsaṃkṣiṭā bodhisatvacaryā pratyē-  
 tavyā // Vajragarbha āha // prathamām eva bho. bodhisatvabhūmim  
 upādāya sarvā bodhisatvacaryāpagatakleśakalmāṣā bodhipariñāma-  
 nādhipatyena pratyētavyā / yathābhāgimārgasamutayā (na ca) tāvat  
 saptasu bodhisatvabhūmiṣu samatikrāntā kleśacaryety (a)vācaṇīyā //  
 tadyathāpi nāma bho. rājā cakravartī divyaṃ hastiratnam abhirūḍhaś  
 caturo dvīpān ākramati / manuṣyaduḥkhadāridryasaṃkleśadoṣāṃś  
 ca prajānāti na ca tair doṣair lipyate / na ca tāvat samatikrānto ma-  
 nuṣyabhāvaṃ bhavati / yadā punar manuṣyāśrayaṃ hitvā brahmaloka  
 upapanno bhavati brāhmyavimānam abhirūḍhaḥ sahasralokadhātum  
 alpakṛcchreṇa paśyaty anuvicarati brahmapratibhāsaṃ cādarśayati  
 na ca manuṣya iti prabhāvyate // evam eva bho. prathamām bhūmim  
 upādāya bodhisatvaḥ pāramitāyānābhirūḍhaḥ sarvajagad anuvicaran  
 saṃkleśadoṣūn prajānāti na ca tair doṣair lipyate samyagmārgābhirū-  
 ḍhatvāt / na ca tāvat samatikrāntaḥ sarvajagatsaṃkleśadoṣān vakta-  
 vyah / saptasu bhūmiṣu sarvaprāyogikacaryām viḥaya saptamyā bhū-  
 mer aṣṭamīm bodhisatvabhūmim avakrānto bhavati / tadā pariśud-

1. MSS. de Londres et de Cambridge (Add. 867.2) : vyāmiśra°.

dhāṃ bodhisatvayānam abhirūḍhaḥ sarvajagad anuvicaran sarvajagat-  
saṃkleśadoṣān prajānāti na ca tair doṣair lipyate samatikrāntatvād  
lokakriyābhyah // asyāṃ punar bho. saptamyāṃ bodhisatvabhūmau  
sthito bodhisatvo bhūyastvena rāgādipramukhaṃ sarvakleśagaṇaṃ  
samatikrānto bhavati / so 'syāṃ dūraṅgamāyāṃ bodhisatvabhūmau  
caran bodhisatvo 'saṃkleśānīkṣeṣa iti vaktavyah // tat kasmāt //  
asamudācārāt sarvakleśānāṃ na saṃkleśa iti vaktavyah / tathāgata-  
jñānābhilāṣād aparipūrṇābhiprāyatvāc ca na nīkṣeṣa iti vaktavyah //

## G

So 'syāṃ saptamyāṃ bodhisatvabhūmau sthito bodhisatvo 'dhyā-  
śayapariśuddhena kāyakarmaṇā samanvāgato bhavati / adhyāśayapa-  
riśuddhena vākkarmaṇādhyāśayapariśuddhena manaskarmaṇā saman-  
vāgato bhavati // sa ceme daśakuśalāḥ karmapathās tathāgatavivarṇitās  
tān sarveṇa samatikrānto bhavati / ye ceme daśa kuśalāḥ karmapathāḥ  
samyaksambuddhānubhāvitās tān satatasamitam anuvartate / yāni  
laukikāni śilpasthānakarmasthānāni yāny abhinirhṛtāni pañcamyāṃ  
bodhisatvabhūmau tūny asya sarvāṇy anābhogata evaṃ pravartante /  
sa ācāryah sammato bhavati trisūhasramakāsāhasralokadhātavā // sthā-  
payitvā tathāgatān arhataḥ samyaksambuddhān aṣṭamīṃ bhūmim  
upādāya ca bodhisatvān nāśya kaścit samo bhavaty āśayena vā prayo-  
geṇa vā / yāni cemāni dhyānāni samādhayaḥ samāpattayo 'bhijñā vi-  
mokṣās ca tāny asya sarveṇa sarvam ānukūlībhavanti bhāvanābhi-  
nirbārākāreṇa / na ca tāvad vipākataḥ pariniṣpannāni bhavanti tadya-  
thāpi nāmāṣṭamyāṃ bodhisatvabhūmau sthitasya bodhisatvasya //  
asyāṃ saptamyāṃ bodhisatvabhūmau sthitasya bodhisatvasya sarva-  
cittotpādeṣu prajñopāyabhāvanābalaṃ paripūryate / bhūyasyā mātraya  
sarvabodhyaṅgaparipūriṃ pratilabhate //

## H

So 'syāṃ saptamyāṃ bodhisatvabhūmau sthitaḥ san suvicitavicayaṃ  
ca nāma bodhisatvasamādhim samāpadyate (1) / suvicintitārthaṃ ca  
nāma (2) / viśeṣamatim ca nāma (= n.) (3) / prabhedārthakoṣaṃ  
ca n. (4) / sarvārthavicayaṃ ca n. (5) / supratīṣṭhitadr̥ḍhamūlaṃ ca



n. (6) / jñānābhijñānamukhaṃ ca n. (7) / dharmadhātu(peri)karmaṃ  
 ca n. (8) / tathāgatānuśamsaṃ ca n. (9) / vicitrārthakośasamsāranir-  
 vāṇamukhaṃ ca n. bodhisatvasamādhim samāpadyate // sa evampra-  
 mukhāni mahābhijñājñānamukhāni paripūrṇāni daśasamādhisatasā-  
 hasrāṇi bhūmipariśodhikāni samāpadyate //

## I

Sa eṣāṃ samādhinām upāyaprajñāsupariśodhitānāṃ pratilambhān  
 mahākaruṇābalena cātikrānto bhavati śrāvaka-pratyekabuddhabhūmim  
 abhimukhaś ca bhavati prajñājñānavicāraṇābhūmeḥ //

## J

Tasyāsyāṃ saptamyāṃ bodhisatvabhūmau sthitasya bodhisatvasyā-  
 pramāṇaṃ kāyakarma nimittāpagataṃ pravartate / apramāṇaṃ vāk-  
 karma a. manaskarma nimittāpagataṃ pravartate / suviśodhitam  
 anutpattikadharmakṣāntyavabhāsitam // Vimukticandra āha // nanu  
 bho. prathamāyāṃ eva bodhisatvabhūmau sthitasya bodhisatvasyā-  
 pramāṇaṃ kāyavāñmanaskarma sarvaśrāvaka-pratyekabuddhacaryāṃ<sup>1</sup>  
 samatikrāntaṃ bhavati // Vajragarbha āha // bhavati bho. tat punar  
 buddhadharmādhyālanbanamāhātmyena na punaḥ svabuddhivicāre-  
 ṇa / asyāṃ tu punaḥ saptamyāṃ bodhisatvabhūmau svabuddhigocara-  
 vicārapratilambhād asaṃhāryaṃ (sc. śrāvaka-pratyekabuddhair) bha-  
 vati // tadyathāpi nāma bhavanto jinaputrā rājakulaprasūto rājaputro  
 rājalakṣaṇasamanvāgato jātāmātra eva sarvāmātyagaṇaṃ abhibhavati  
 rājādhipatyena na punaḥ svabuddhivicāreṇa / yadā punaḥ sa saṃ-  
 vṛddho bhavati tadā svabuddhibalādhānataḥ sarvāmātyakriyāsamati-  
 krānto bhavati / evam eva bho jinaputrā bodhisatvaḥ saha cittotpādena  
 sarvaśrāvaka-pratyekabuddhān abhibhavaty adhyāśayamāhātmyena  
 na punaḥ svabuddhivicāreṇa / asyāṃ tu saptamyāṃ bodhisatvabhūmau  
 sthito bodhisatvaḥ svaśiṣyājñānaviśeṣamāhātmyāvasthitatvāt sarva-  
 śrāvaka-pratyekabuddhakriyāṃ atikrānto bhavati //

**K**

Sa khalu punar bho. bodhisatvo 'syām saptamyām bodhisatvabhūmau sthito gambhīrasya viviktasyāpracūrasya kāyavāñmanaskarmaṇo lābhī bhavati / na cottaraṃ viśeṣaparimārgaṇābhiyogam avasrjati / [yena parimārgaṇābhiyogena nirodhaprapṛptaś ca bhavati na ca nirodhaṃ sākṣātkaroti ///]<sup>1</sup>

**L**

Vimukticandra āha // katamām bhūmim upādāya bodhisatvo nirodhaṃ samāpadyate // Vajragarbha āha // śaṣṭhīm bho. bodhisatvabhūmim upādāya bodhisatvo nirodhaṃ samāpadyate / asyām punaḥ saptamyām bodhisatvabhūmau pratiṣṭhito bodhisatvaś cittakṣaṇe citta-kṣaṇe nirodhaṃ samāpadyate ca vyuttiṣṭhate ca / na ca nirodhaḥ sākṣātkṛta iti vaktavyaḥ (Mahāvī. 64—15) // tena so 'ciutyena kāyavāñmanaskarmaṇā samauvāgata ity ucyate<sup>2</sup> // āścaryam bho. yatra hi nāma bodhisatvo bhūtakotivihāreṇa ca viharati / na ca nirodhaṃ sākṣātkaroti // tadyathāpi nāma bho. puruṣaḥ kuśalo mahāsāgare vārilaḥṣaṇābhijñāḥ paṇḍīto vyakto medhāvi tatropagatayā mūnāmsayā samauvāgato mahāsāgare mahāyānapātrābhirūḍho vahanakuśalāś ca bhavati vārikuśalāś ca bhavati na ca mahāsamudre vāridoṣair lipyate // evam eva bho. asyām saptamyām bodhisatvabhūmau pratiṣṭhito bodhisatvaḥ sarvajñajñānamahāsāgarāvatiṛṇaḥ pāramitāmāhāyānapātrābhirūḍho bhūtakotivihāreṇa ca viharati na ca nirodhaṃ sākṣātkaroti (na ca saṃskṛtātyantavyupāśamavitarkadoṣair lipyate) //

**M**

Sa evaṃ jñānabalādhānaprāptaḥ samādhi-jñānabalabhāvanābhinirhṛtāyā buddhyā mahatopāyaprajñābalādhānena saṃsāramukhaṃ cādarśayati / nirvāṇasatātāśayaś ca bhavati / mahāparivāraparivṛtaś ca bhavati / satatasamitaṃ ca cittavivekapratilabdho bhavati // traidhātuko-

1. Le passage entre parenthèses se trouve (MSS. de Londres et Cambridge 867.2) dans la section L, ligne 9, entre « sākṣātkaroti » et « tadyathāpi ».

2. MSS. de Paris : Vimukticandro bodhisatva āha / āścaryam, etc.

papattim ca prañidhānavaśenābhinirharati satvapariṣācānārthaṃ na  
 ca lokadoṣair<sup>1</sup> lipyate // śāntaprasāntopāśāntaś ca bhavati / upāyena  
 ca jvalati / jvalamś ca na dahate // saṃvartate ca buddhajñānena /  
 vivartate ca śrāvakapratyekabuddhābhūmibhyām / buddhajñānaviṣa-  
 yakoṣapṛāptaś ca bhavati // mūraviṣayagataś ca dṛśyate / caturmāra-  
 pathasamatikrāntaś ca bhavati / mūraviṣayagocaraṃ cādarśayati //  
 sarvatīrthyāyatanopagataś ca dṛśyate / buddhatīrthyāyatanānūtsṛṣṭā-  
 sayāś ca bhavati / sarvalokakriyānugataś ca dṛśyate / lokottaradhar-  
 māgatisamavasaraṇaś ca bhavati / sarvadevanāgayaḥśagandharvāsu-  
 ragaruḍakinnaramahoragamanuṣyāmanuṣyaśakrabrahmalokapālātire-  
 kavyūhālaṃkṛavaiṭṭhanānūpṛāptaś ca bhavati / sarvabuddhadharma-  
 ratīmanasikāraṃ ca na vijahāti //

## N

Abréviation : asyaṃ saptaṃyāṃ dūraṅgamāyāṃ bodhisatvabhūmau sthitasya  
 bodhisatvasya = X.

Tasyaivaṃ jñānasamanvāgatasya X bahavo buddhā ābhāsam āgac-  
 chanti .... etc. jusque : pariṇāmayati / tāṃś ca tathāgatān arhataḥ  
 samyaksubuddhān paryupāste teṣāṃ ca sakāśād gauravacitrikāreṇa  
 satkṛtya dharmadeśanām śṛṇoty udgrhṇāti dhārayati / śrutvā ca  
 yathāvat samāpattiprajñājñānūlokena prayujyate / pratipattitaś  
 cādharayati śāsanasaṃdhārakaś ca bhavati teṣāṃ bm. / asaṃbhāryaś  
 ca sarvaśrāvakapratyekabuddhābhisamayapariṣecchāsu / tasya bhūya-  
 syā mātrayā satvānugrahāya gambhīradharmakṣāntir viśuddhyati /  
 tasya X anekān kalpāṃś tāni kuśalamūlāny uttapyante parīsuddhy-  
 anti karmaṇyāni ca bhavanti paryavadānaṃ cāgacchanty anekāni  
 kalpaśatāni, &c. .... anekāni kalpakoṭīniyutaśatasahasrāṇi tāni kuśa-  
 lamūlāny uttapyante parīsuddhyanti karmaṇyāni ca bhavanti parya-  
 vadānaṃ cāgacchanti // tadyathāpi nāma bho. tad eva jātārūpaṃ  
 sarvaratnapratyupṭaṃ bhūyasyā mātrayottaptataraṃ bhavaty pra-  
 bhāsvarataraṃ bhavaty asaṃbhāryataraṃ ca bhavaty anyābhyo bhūṣa-  
 ṇavikṛtibhyaḥ // evam eva bho. X tāni kuśalamūlāny upāyaprajñājñā-  
 nābhinirhṛtāni bhūyasyā mātrayottaptatarāṇi bhavanti prabhāsva-

ratarāṇi paryavadātatarāṇy asaṃbhāryatarāṇi ca bhavanti sarvaśrāvaka-pratyekabuddhaiḥ // tadyathāpi nāma bho. sūryābhā asaṃbhāryā bhavanti sarvajyotirgaṇacandrābhābhīś caturṣu mahādvīpeṣu sarvasnehagatāni bhūyastvena pariśoṣayanti // sarvaśaśyāni paripācayanti // evam eva bho. X tāni kuśalamūlāṇy asaṃbhāryāṇi bhavanti sarvaśrāvaka-pratyekabuddhaiś caturviparyāsagatāni ca sarvakleśasnehagatāni bhūyastvena pariśoṣayanti / kleśāvilāni ca sarvasantānāni paripācayanti / tasya daśabhyah pāramitābhyā upāyakaṇṣalyapāramitātikṛtataṃ bhavati na ca pariśeṣeṣu na samudāgacchati yathābalaṃ yathābhajamānaṃ // iyaṃ bho. bodhisattvasya dūraṅgamā nāma saptamī bodhisattvabhūmiḥ samāsanirdeśataḥ // yasyāṃ pratiṣṭhito bodhisattvo bhūyastvena vaśavartī bhavati devarājaḥ kṛtī prabhuḥ satvānāṃ abhisamayajñānopaśāmbhāreṣv<sup>1</sup> aparyantaḥ sarvaśrāvaka-pratyekabuddhapariṣeṣāsu kuśalaḥ satvān niyāmam (cf. Wogihara, Asaṅga's Bodhisattvabhūmi, p. 30-33) avakṛāmayitum // yac ca kiñcit .... etc. jusqu'à la fin de la 3<sup>me</sup> bhūmi. On doit remplacer ici " śatasahasram " par " koṭinīyutaśatasahasram ".

## Bhūmi VIII

### A

Vajragarbho bodhisattva āha / yo 'yaṃ bhavanto jinaputrā bodhisattvaḥ saptasu bodhisattvabhūmiṣu sukṛtavicayaḥ / prajñopāyābhyāṃ supariśodhitamārgaḥ / susaṃbhṛtasambhāraḥ / superibaddhamahāprañidhānaḥ / adhiṣṭhītatathāgatādhiṣṭhānaḥ / svakuśalamūlabalādhānaprāptaḥ / tathāgatabalavaiśāradyāveṇīkabuddhadharmānugata-saṃjñāmanasikāraḥ / supariśodhitādhyāśayasamkalpaḥ / puṇyajñānabalābhyudgataḥ / mahākaraṇākṛpābhyāṃ sarvasatvānutsṛṣṭaprayogaḥ / apramāṇajñānapathānugataḥ /

### B

sa sarvadharmāṇāṃ ādyanutpannatāṃ ca yathābhūtam avatarati / ajātatāṃ ca / alakṣaṇatāṃ ca / asaṃbhūtatāṃ ca / avināśitāṃ ca /

1. seems can rnamis la mñon par rtogs paḥi ye śes yañ dag par bstan pa la mkhas śiñ mthu yod pa ste /

aniṣṭhitatām ca / apravṛttitām ca / anabhinivṛttitām ca / abhāvasva-  
bhāvatām ca / ādimadhyaparyavasānasamatām ca / tathatāvikalpa-  
sarvajñajñānapravesātām ca sarvadharmāṇāṃ yathābhūtam avatarati /  
sa sarvaśaś cittamanovijñānavikalpasamjñūpagato 'navagrḥīta ākāśa-  
samo 'bhyavakūśaparakṛtito 'vatīrṇo ' 'nutpattikadharmakṣāntiprāpta  
ity ucyate /

### C

Tatra bhavanto jinaputrā evaṃ kṣāntisamanvāgato bodhisatvaḥ  
sahapratilambhād acalāyā bodhisatvabhūmer gambhīraṃ bodhisatva-  
vihāraṃ anuprāpto bhavati durājñānam asambhinnam sarvanimittā-  
pagataṃ sarvasamjñāgrahavyāvṛttam apramāṇam asaṃhāryaṃ sar-  
vaśrāvakaप्रत्येकबुद्धभिः सर्वविवेकैर्बहिर्मुखिर्भूतम् / tadyathāpi  
nāma bhavanto jinaputrā bhikṣur ṛddhimāṃś cetovaśipāramitāprāpto  
'nupūrveṇa navamaṃ nirodhaṃ <sup>2</sup> samāpannaḥ sarveṇjitaman(y)anā-  
syanditavikalpāpagato bhavati / evam eva bhavanto jinaputrā bodhi-  
satvo 'syā aṣṭaṇyā acalāyā bodhisatvabhūmeḥ sahapratilambhāt sar-  
vābhogavigato 'nābhogadharmitāprāptaḥ kayavākecittautsukyāpagataḥ  
sarveṇjitaman(y)anāsyanditavikalpāpagato vipākadharmitāvasthito  
bhavati / tadyathāpi nāma bho jinaputrāḥ puruṣaḥ suptaḥ svapnānta-  
ragato mahaughapṛāptam ātmānaṃ samjñānīte sa tatra mahad vyāyā-  
mautsukyam ārabhetottaraṇāyā sa tenaiva mahatā vyāyāmautsukyena  
vibudhyeta samanantaravibuddhaś ca vyāyāmautsukyabhayāpagato  
bhavet / evam eva bho jinaputrā bodhisatvaś caturmahāughapṛāptaṃ  
satvakāyaṃ samjñānāna uttaraṇābhiprāyaḥ sarvajñajñānābhisambod-  
dhāya mahad vyāyāmautsukyam ārabhate sa mahāvīryārambhapṛāp-  
taḥ samanantaram anuprāpta imāṃ acalāṃ bodhisatvabhūmiṃ sarvā-  
bhogavigato bhavati / tasya sarveṇa sarvaṃ dvayasamudācāro vā ni-  
mittasamudācāro vā nābhāsibhavati / tadyathāpi nāma bho jinaputra  
brahmalokopapattisthitaḥ kāmāvacarān kleśān na samudācarati /  
evam eva bho jinaputra bodhisatvo 'calāyāṃ bodhisatvabhūmau sthi-  
taḥ sarvacittamanovijñānasamudācārān na samudācarati / sarvabud-

1. nam mkhañi rañ bshin du khoñ du chud pas = oṭtarṇoyi yin mūn činar iyār  
dotoraban oroṇuluqsan iyār.

2. samjñāveditanirodha ; Abhidharmakośa VIII p. 193 n. 1.

dhasamudācāram api (mōts soulignés abrégés : &) bodhi & bodhisatva & pratyekabuddha & śrāvaka & nirvāṇa & (arhat & anāgāmi & sakṛd-āgāmi & srotaāpanna &) na samudācarati / kaḥ punar vādo laukikān samudācārān samudācarīṣyatīti /

## D

Tasya khalu bho jinaputra bodhisatvasyaivam imām acalām bodhisatvabhūmim anugatasya pūrvaprañidhānabalādhānasthitasya buddhā bhagavantas tasmīn dharmamukhasrotasi tathāgatajñānopasamhāram kurvanti / evam cainam bruvanti / sādhu sādhu kulaputra / eṣā paramārthakṣāntir buddhadharmānugamāya / api tu khalu punaḥ kulaputra yāsmākaṃ daśabalacaturvaiśāradyabuddhadharmasamṛddhiḥ sā tava nāsti / tasyā buddhadharmasamṛddheḥ paryeṣaṇyābhiyogaṃ kuru vīryam ārabhasva / etad eva kṣāntimukhaṃ monmoksīḥ /

## E

Api tu khalu punaḥ kulaputra kiṃ cāpi tvayaivam śāntavimokṣavihāro<sup>1</sup> 'nuprāpta imān punar aśāntān apraśāntān bālaprthagjanān nānākleśasamudācārāprāptān vividhavitarkopahatamānasān samanvāharāpekṣasva /

## F

Api tu khalu punaḥ kulaputra pūrvaprañidhānam anusmara satvārthasamprāpaṇaṃ jñānamukhācintyatām ca /

## G

Api tu khalu punaḥ kulaputraiṣā sarvadharmāṇāṃ dharmatā / utpādād vā tathāgatānām anutpādād vā sthitaivaiṣā dharmatā dharmadhātusthitiḥ / (yad idaṃ sarvadharmasūnyatā sarvadharmānupalabdhiḥ / ) naitayā tathāgatā eva kevalaṃ prabhāvyante<sup>2</sup> / sarvaśrāvaka-pratyekabuddhā api hy etām avikalpādharmatām anuprāpnuvanti /

. 1. Kośa VIII p. 140, 193 n. 1.

. 2. Madhyamakavṛtti p. 40 n. 1. p. 597 ; Kośa III p. 77.

## H

Api tu khalu punaḥ kulaputra prekṣasva tāvat tvam asmākaṃ kāyā-pramāṇatām ca (mots soulignés abrégés : &) jñānāpramāṇatām ca buddhakṣetra & jñānābhinirhāra & prabhāmaṇḍala & svarāṅgavi-suddhi & / tathaiva tvam apy abhinirhāram utpādaya /

## I

Api tu khalu punaḥ kulaputraikas tavaiṣa āloko yo 'yaṃ sarvadharmānvikalpālokaḥ / īdṛśās tu kulaputra dharmālokās tathāgatāuām aparyantagatā aparyantakṛtā aparyantabaddhā yeṣāṃ saṃkhyā nāsti gaṇanā pramāṇam upaṇiṣad aupamyam nāsti / teṣāṃ adhigamāyābhinirhāram utpādaya /

## J

Api tu khalu punaḥ kulaputra prekṣasva tāvad daśasu dikṣv apramāṇakṣetratām cāpramāṇasatvatām cāpramāṇadharmavibhaktitām ca / tat sarvam anugaṇaya yathāvattayābhinirhāram utpādaya / iti hi bho jinaputra te buddhā bhagavanta evaṃbhūmyanugatasya bodhisatvasyaivaṃpramukhāṇy aprameyāṇy asaṃkhyeyāni jñānābhinirhāramukhāṇy upasaṃharanti / yair jñānābhinirhāramukhair bodhisatvo 'pramāṇajñānavibhaktito 'bhinirhārakarmābhiniṣpādayati /

## K

ārocayāmi te bho jinaputra prativedayāmi te ced buddhā bhagavantas taṃ bodhisatvam evaṃ sarvajñajñānābhinirhāramukheṣu nāvātaraṇeyus tad evāśya parinirvāṇam bhavet sarvasatvakāryapratiprasrabdhis ca / teṇa khalu punar buddhā bhagavantas tasya bodhisatvasya tāvad apramāṇam jñānābhinirhārakarmopasaṃharanti yasyaika-kṣaṇābhinirhārasya jñānābhinirhārakarmaṇaḥ sa pūrvakaḥ prathamacittotpādam upādāya yāvat saptamīm bhūmipratisthām upagata ārambhaḥ \* śatatamīm api kalām nopeti sahasratamīm api śatasahasratamīm api ..... etc. jusque : koṭīniyutaśatasahasratamīm api kalām nopeti saṃkhyām api gaṇanām apy upamām apy upaṇiṣām api yāvad

aupamyam api na kṣamate \* / tat kasya hetoḥ / tatlhā hi bho jinaputra pūrvam ekakāyābhinirhāratayā caryābhinirbhāro 'bhūt / imāṃ punar bhūmim samārūḍhasya bodhisatvasyāpramāṇakāyavibhaktito bodhisatvacaryābalaṃ samudāgacchati / apramāṇaghoṣābhinirhārataḥ (mot souligné abrégé : &) / & jñānābhinirhārataḥ / & upapattyabhinirhārataḥ / & kṣetrapariśodhanataḥ / & satvapariṇāmanataḥ / & buddhapūjopasthānataḥ / & dharmakāyānubodhataḥ / & abhijñābalādhānābhinirhārataḥ / & parśanamaṇḍalavibhaktiābhinirhārataś cāpramāṇanugatena kāyavāñmanaskarmābhinirhāreṇa sarvabodhisatvacaryābalaṃ samudāgacchaty avicālyayogena / tadyathāpi nāma bho jinaputra mahāsamudragāmī poto 'prāpto mahāsamudraṃ sābhogavāhano bhavati / sa eva samanantaram anuprāpto mahāsamudraṃ anābhogavāhano vātamaṇḍalīpraṇīto yad ekadivasena mahāsamudre kramate tat sarvasābhogavāhanatayā na śakyam varṣaśatenāpi tāvad aprameyam anuprāptum / evam eva bho jinaputra bodhisatvaḥ susambhṛtamahākuśalamūlasambhāro mahāyānasamudāgamābhirūḍho mahābodhisatvacaryāsāgaram anuprāpto yad ekamuhūrtena jñānābhogatayā sarvajñajñānenākramati tan na śakyam pūrvakeṇa sābhogakarmaṇā kalpaśatasahasreṇāpi tāvad aprameyam anuprāptum /

## L

Tatra bho jinaputra bodhisatvo 'ṣṭānīm bodhisatvabhūmim anuprāpto mahatyopāyakaśalyajñānābhinirhārāpābhogaprasṛtayā bodhisatvabuddhyā sarvajñajñānaṃ vicārayan lokadhātusambhavaṃ ca vicārayati lokadhātuvibhavaṃ ca vicārayati / sa yathā ca lokaḥ samvartate taṃ ca prajānāti (mots soulignés abrégés : &) / yathā ca loko vivartate & / yena ca karmopacayena lokaḥ samvartate & / yena ca karmakṣayeṇa loko vivartate & / yāvatkālaṃ ca lokaḥ samvartate & / yāvatkālaṃ ca loko vivartate & / yāvatkālaṃ ca lokaḥ samvṛttas tiṣṭhati & / yāvatkālaṃ ca loko vivṛttas tiṣṭhati & / sarvatra cānavaśeṣataḥ / sa pṛthivīdhātuparītatām ca prajānāti mahadgatatām cāpramāṇatām ca vibhaktitām ca prajānāti (mots soulignés abrégés : &) / ab & / tejo & / vāyu & / sa paramāṇurajaśśūkṣmatām ca prajānāti mahadgatatām cāpramāṇatām ca vibhaktitām ca prajānāti / apramā-



naparamāṇurajovibhaktikaśaḥ ca prajānāti / asyaṃ ca lokadhā-  
 tau yāvanti prthividhātoḥ paramāṇurajāṃsi tāni prajānāti (mots sou-  
 lignés abrégés : &) / abdhātoḥ & / tejodhātoḥ & / vāyudhātoḥ & / yā-  
 vantyo ratnavibhaktayo yāvanti ca ratnaparamāṇurajāṃsi tāni prajā-  
 nāti / satvakāya & / kṣetrakāya & / sa satvānām kāyaudārikatām ca  
 kāyasūkṣmatām ca kāyavibhaktitām ca prajānāti / yāvanti paramā-  
 ṇurajāṃsi sambhūtāni nairayikakāyāśrayatas tāni prajānāti (mots  
 soulignés abrégés : &) / tiryagyonī & / yamaloka & / asuraloka & / de-  
 valoka & / manuṣyaloka & / sa evaṃ paramāṇurajaprabhedajñānā-  
 vatīrṇaḥ kāmādhātusamvartam ca prajānāti (mots soulignés abrégés : &) / rūpa & / ārūpya & / kāmādhātuvivartam ca prajānāti / rūpa  
 & / ārūpya & / kāmādhātuparīttatām ca mahadgatatām cāpramāṇa-  
 tām ca vibhaktitām ca prajānāti / rūpadhātvarūpyadhātu & / traidhā-  
 tukavicārajñānānugame svābhiniṛbhṛtajñānālokaḥ satvakāyaprabheda-  
 jñānakuśalaḥ kṣetrakāyavibhāgajñānakuśalaś ca satvopapattyaṃyata-  
 nābhiniṛhāre buddhiṃ cārayati / sa yādṛśī satvānām upapattiś ca  
 kāyasamudāgamaś ca tādṛśam eva svakāyam adhiṭiṣṭhati satvapari-  
 pācanāya / sa ekām api trisāhasramahāsāhasrām lokadhātum sphar-  
 itvā \* satvānām svakāyam vibhaktiyadhimuktiṣu tathatvāyopapattaye  
 'bhiniṛharati pratibhāsajñānānugamanatayā \* (yathā satvāḥ paripā-  
 kaṃ gacchanty anuttarasamyaksambodhivimuktaye) / evaṃ dve vā  
 tisro vā catasro vā pañca vā daśa vā viṃśati vā triṃśad vā catvāriṃ-  
 śad vā pañcāśad vā śatam vā yāvad anābhilāpyā api trisāhasramahā-  
 sāhasrā lokadhātūḥ spharitvā (suit le passage placé entre deux asté-  
 risques) / sa evaṃjñānasamanvāgato 'syāṃ bhūmau supraṭiṣṭhita eka-  
 buddhakṣetṛaś ca na calaty anābhilāpyeṣu buddhakṣetreṣu tathāgata-  
 parṣanmaṇḍaleṣu ca pratibhāsapṛāpto bhavati /

### M

yādṛśī satvānām kāyavibhaktiś ca (varṇaliṅgasamsthānārohapari-  
 yāha) adhimuktyadhyāśayaś ca teṣu buddhakṣetreṣu teṣu ca parṣan-  
 maṇḍaleṣu tatra tatra tathā tathā svakāyam ādarśayati / sa śramaṇa-  
 parṣanmaṇḍaleṣu śramaṇavarṇarūpam ādarśayati / brāhmaṇaparṣan-  
 maṇḍaleṣu brāhmaṇavarṇarūpam ādarśayati / kṣatriya etc. / vaiśya

etc. / śūdra etc. / gr̥hapati etc. / cāturmahārājika etc. / trāyastriṃśa etc. / evaṃ yāma etc. / tuṣita etc. / nirmāṇarati etc. / paranirmitavaśavartī etc. / māra etc. / brah̥ma etc. / yāvad akaniṣṭha etc. / śrāvakavaineyikānāṃ satvānāṃ śrāvakakāyavarṇarūpam ādarśayati / pratyekabuddhavaineyikānāṃ satvānāṃ pratyekabuddhakāyavarṇarūpam ādarśayati / bodhisatva etc. / tathāgata etc. / iti hi bho jina-putra yāvanto 'nabhlāpyeṣu buddhakṣetreṣu satvānāṃ upapattiyātanādhimuktiprasarās teṣu tathatvāya svakāyavibhaktim ādarśayati /

## N

Sa sarvakāyavikalpāpagataḥ kāyasamatāprāptaḥ (tac cāsyā kāya-saṃdarśanam akṣūṇam avandhiyaṃ ca satvapariṇipākavinayāya) sa satvakāyaṃ ca prajānāti (mots soulignés abrégés : &) / kṣetra & / karmavipāka & / śrāvaka & / pratyekabuddha & / bodhisatva & / tathāgata & / jñāna & / dharma & / ākāśa & prajānāti / sa satvānāṃ cittaśayābhinirhāram ājñāya yathākālāparipākavinayānatikramād ākāṅkṣan satvakāyaṃ svakāyaṃ adhiṭṭhāti / evaṃ kṣetrakāyaṃ karmavipākakāyaṃ etc. (suit la série des lignes 4-5 de cette section) ātmakāyaṃ adhiṭṭhāti / sa satvānāṃ cittaśayābhinirhāram ājñāya yam yam eva kāyaṃ yasmin yasmin kāye ākāṅkṣati tam tam eva kāyaṃ tasmin tasmin kāye (svakāyaṃ) adhiṭṭhāti / sa satvakāyānāṃ karmakāya-tāṃ ca prajānāti (mots soulignés abrégés : &) / vipāka & / kleśa & / rūpa & / ārūpya & prajānāti / kṣetrakāyānāṃ paritātāṃ ca prajānāti mahadgatātāṃ cāpramāṇātāṃ ca saṃkṣiptātāṃ ca viśuddhatāṃ ca vyatyastātāṃ cādhomūrdhatāṃ ca samatalātāṃ ca samavasaraṇātāṃ ca digjālavibhāgatāṃ ca prajānāti / karmavipākakāyānāṃ vibhakti-saṃketam prajānāti / evaṃ śrāvakakāyānāṃ pratyekabuddhakāyānāṃ bodhisatvakāyānāṃ vibhakti-saṃketam prajānāti / tathāgata-kāyānāṃ abhisambodhikāyatāṃ ca prajānāti / prapñidhānakāyatāṃ ca / nirmāṇa & / adhiṣṭhāna & / rūpalakṣaṇānuvyañjanavicitrāṃkāra & / prabhā & / manomaya & / puṇya & / jñāna & / dharma & prajānāti / jñānakāyānāṃ suvicāritātāṃ ca prajānāti / yathāvaṇṇastīraṇātāṃ ca phalapravayasamgrhītātāṃ ca laukikalokottaravibhāgatāṃ ca triyāṇavyavasthānatāṃ ca sādharmaṇāsādhāraṇātāṃ ca nairyāṇikā-

nairyāṇikatām ca śaikṣāśaikṣatām ca prajānāti / dharmakāyānām samatām ca prajānāti / avikopanatām cāvasthānasamketasamvṛtivyavasthānatām ca satvāsatsadvadharmavyavasthānatām ca buddhadharmāryasamghavyavasthānatām ca prajānāti / ākūśakāyānām apramāṇatām ca sarvatrānugatatām cāsarīratām cāvitathānantatām ca rūpakāyābhivyaṅgitām ca prajānāti /

## O

Sa evaṃ kāyajñānābhinirhāraprāpto vaśavartī bhavati sarvasatveṣu / āyurvaśitām ca pratilabhate 'nabhiḥlāpyānabhiḥlāpyakalpāyuhpra-māṇādhiṣṭhānatayā / cetovaśitām ca pratilabhate 'pramāṇāsamkhyeyasamādhiṇidhyaptijñānapraveśatayā (mots soulignés abrégés : &) / pariṣkāra & sarvalokadhātvanekavyūhālamkārapratimaṇḍitādhiṣṭhānasamdarśanatayā / karma & yathākālām karmavipākādhiṣṭhānasamdarśanatayā / upapatti & sarvalokadhātupapattisamdarśanatayā (mot souligné abrégé : S.) / adhimukti & sarvalokadhātubuddhapratipūrṇaṣ. / praṇidhāna & yatheṣṭabuddhakṣetrakālābhisambodhiṣ. / rddhi & sarvabuddhakṣetrarddhivikurvaṇaṣ. / dharma & anantamadhyadharmanukhālokaṣ. / jñāna & tathāgatabalavaiśāradyāveṇikabuddhadharmalakṣaṇānuvyañjauābhisambodhiṣ. /

## P

Sa āsām dasānām bodhisatvavaśitānām sahapratilambhenācintyājñāni ca (mots soulignés abrégés : &) bhavaty atulya & aprameya & vipula & asaṃbhārya & bhavati / tasyaivaṇibhūmyanugatasyaivaṃjñānasamanvāgatasyātyantānavadyaḥ kāyakarmasamudācāraḥ pravartate (mots soulignés abrégés : &) / vāk & / manas & / jñānapūrvamgamojñānānuparivartī prajñāpāramitādhipateyo mahākaruṇāpūrvaka upāyakaūśalyasuvibhaktaḥ praṇidhānasvabhinirhṛtaḥ tathāgatādhiṣṭhānasvādhiṣṭhito 'pratiprasrabdhasatvārthaprayogo 'paryantalokadhātuvibhaktigataḥ samāsato bho jinaputra bodhisatvasyemām acalām bodhisatvabhūmim anuprāptasya sarvabuddhadharmasamudānayanāya kāyavāñmanaskarmasamudācāraḥ pravartate / sa evaṃ imām acalām bodhisatvabhūmim anuprāptaḥ supratīṣṭhitāśayabalaś ca bhavati

sarvakleśasamudācārāpagatatvāt / supraṭiṣṭhitādhyāsayabalaś ca bhavati mārgāvipravāsitatvāt / mahākaraṇābalasupraṭiṣṭhitas ca bhavati satvārthānutsargatvāt (mots soulignés abrégés : &) / mahāmaitrī & sarvajagatparitrānatvāt / dhāraṇī & asampramoṣadharmatvāt / prati-bhāna & sarvabuddhadharmapravicayavibhāgakuśalatvāt / abhijñā & aparyantalokadhātucaryāvibhāgakuśalatvāt / prañidhāna & sarvabodhisatvakriyānutsargatvāt / pāramitā & sarvabuddhadharmasamudānayanatvāt / tathāgatādhiṣṭhāna & sarvākārasarvajñāñānbhimukhatvāt / sa evaṃ balādhānaprāptaḥ sarvakriyāś ca saṃdarśayati sarvakriyāsu cānavadyo bhavaty anupaliptaś ca /

## Q

īyaṃ bho jinaputra bodhisatvasyāṣṭamī jñānabhūmir acalety ucyate 'saṃhāryatvāt / avivartyabhūmir ity ucyate jñānāvivartyatvāt (mots soulignés abrégés : &) / durāsada & sarvajagaddurjñānatvāt / kumāra & anavadyatvāt / janma & yathābhiprāyavaśavartitvāt / pariniṣpanna & apunaḥkāryatvāt / pariniṣṭhita & sukṛtajñānavicayatvāt / nirmāṇa ' & svabhinirhṛtaprañidhānatvāt / adhiṣṭhāna & parāvīkopenatvāt / anābhoga & pūrvāntābhinirhṛtatvāt /

## R

evaṃjñānasvabhinirhṛtaḥ khalu punar bho jinaputra bodhisatvo buddhagotrānugato buddhagūṇaprabhāvabhāsitas tathāgateryāpatha-caryācāritrānugato buddhaviśayābhimukhaḥ satatasamitaṃ svadhi-ṣṭhitatathāgatādhiṣṭhānaś ca bhavati śakrabrahmalokaṇālapratyudgataś ca vajrapāṇisatātānubaddhaś ca samādhibalānutsṛṣṭaś cāpramāṇa-kāyavibhaktyabhinirhṛtaś ca sarvakāyacaryābalopagataś ca mahābhi-jñāvīpākapariniṣpannaś cānantasamādhivaśavartī cāpramāṇavyākaraṇapratyeṣakaś ca yathāparipakvajagadabhisambodhinidarśakaś ca bhavati / sa evaṃ jñānabhūmyanugato mahāyānamaṇḍalānupraviṣṭaḥ suvicāritamahājñānānbhijñāḥ satatasamitaṃ pramuktaprajñālokaśmir asaṅgadharmadhātupathāvatīrṇo lokadhātupathavibhaktikovidāḥ sarvākāraguṇasaṃdarśakaḥ svacittotpādavaśavartī pūrvāntāparāntasuvi-

citajñānaḥ sarvamārapathāhvartanavivartanaññānānugataḥ sarvatathā-  
gataviśayagocarānupraviṣṭo 'paryantalokadhātuprasareṣu bodhisatva-  
caryāṃ caraty apratyudāvartyayogena / tata ucyate bodhisatvo 'calāṃ  
bodhisatvabhūmim anuprāpta iti /

## S

Tatra bho jinaputrācalāṃ bodhisatvabhūmim anuprāpto bodhisatvaḥ  
satatasamitam aparyantatathāgatadarśanānvirahito bhavati samādhi-  
balasvabhinirhṛtatvāt / audārikam buddhadarśanapūjopasthānam  
notsṛjati / sa ekaikasmin kalpa ekaikasmin lokadhātuprasare 'nekān  
buddhān anekāni buddhaśatāni .... etc. jusque : anekāni buddhakoṭi-  
nayutaśatasahasrāṇi satkaroti gurukaroti mānayati pūjayati sarvākā-  
rapūjābhinirhāraṃ copasaṃharati / tāṃś ca tathāgatān paryupāste  
lokadhātuvibhaktipūrvakam ca dharmalokopasaṃhāraṃ pratīcchati /  
sa bhūyasyā mātrayā tathāgatadharmakośaprāpto 'saṃhāryo bhavati  
lokadhātuparipṛcchānirdeśeṣu / tāni cāsya kuśalamūlāny anekān  
kalpān uttapyante .... etc. 5 M, l. 11-14. Tadyathāpi nāma bho  
jinaputra tad eva jūtarūpaṃ supariṇiṣṭhitam kuśaleṇa karmāreṇa  
suparikarmakṛtaṃ jambūdvīpasvāmināḥ kaṇṭhe śīrasi vābaddham  
asaṃhāryam bhavati sarvajambūdvīpakānāṃ satvānāṃ ābharaṇavi-  
kṛtāḥ / evam eva bho jinaputrāsyām acalāyām bodhisatvabhūmau  
sthitasya bodhisatvasya tāni kuśalamūlāny asaṃhāryāṇi bhavanti  
sarvaśrāvaka-pratyekabuddhair yāvat saptamībhūmīsthitaiś ca bodhi-  
satvaiḥ / imāṃ ca bhūmim anugatasya bodhisatvasya mahatī prajā-  
ññānaprabhā satvānāṃ kleśatamāṃśi praśamayati / suvibhaktajñāna-  
mukhābhiniirhāratayā / tadyathāpi nāma bho jinaputra sāhasriko  
mahābrahmā sāhasralokadhātum maitryā spharitvā prabhayāvabhā-  
sayati / evam eva bho jinaputra bodhisatvo 'syām acalāyām bodhi-  
satvabhūmau sthito yāvad daśabuddhakṣetraśatasahasraparamāṇura-  
jāhsamān lokadhātūn mahatā maitryavabhāseṇa spharitvā satvānāṃ  
kleśa-paridāhān anupūrveṇa praśamayaty āśrayaṃś ca prahlādayati /  
tasya daśabhyāḥ pāramitābhyāḥ praṇidhānapāramitātīrīkītatamā bha-  
vati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamā-  
nam / iyaṃ bhavanto jinaputrā bodhisatvasyācalā nāmāṣṭamī bodhi-  
satvabhūmiḥ samāsanirdeśato vistaraśaḥ punar aparyantakalpanirde-

śaṇiṣṭhāto 'nugantavyā / yasyāṃ pratiṣṭhito bodhisatvo bhūyastvena mahābrahmā bhavati sūhasrādhipatiḥ / abhibhūr anabhibhūto 'nvarthadarśi vaṣiprāptaḥ kṛtī prabhuḥ satvānāṃ sarvaśrāvakapratyeka-buddhabodhisatvapāramitopadeśopasaṃhāreṣv asaṃhāryo lokadhātuvibhaktipariprechānirdeśeṣu / yac ca kiñcit ... 3 P, l. 4 etc. jusqu'à la fin de la 3<sup>me</sup> bhūmi. On doit remplacer ici "śatasahasram" par "daśatrisāhasramahāsāhasraparamāṇurajaḥsama" <sup>1</sup>.

## Bhūmi IX

### A

Vajragarbho bodhisatva āha / yo 'yaṃ bhavanto jinaputrā bodhisatva evaṃ apramāṇajñeyavicāritayā buddhyā bhūyaś cottarāṇ chāntān vimokṣān adhyavasyaṇṇ adhyālabhamānaḥ / bhūyaś cottaraṃ tathāgatayjñānaṃ susamāptaṃ vicārayan / tathāgataguhyānupraveśaṃ cāvataran / acintyayjñānaumāhātmyaṃ ca pravacinvan / dhāraṇīsamādhipravicaayaṃ ca pariśodhayan / abhijñāvaipulyaṃ cābhinirharan / lokadhātuvibhaktiṃ cānugacchan / tathāgatabalavaiśradyāveṇika-buddhadharmāsaṃhāryatūṃ ca parikarmayan / tathāgatadharmacakrapravartanavṛṣabhatūṃ cānukramamāṇaḥ / mahākaruṇādhiṣṭhāna-pratilambhaṃ cānutaṣṭjan / navamīṃ bodhisatvabhūmim ākramati /

### B

So 'syāṃ sādhumatyāṃ bodhisatvabhūmau sthitaḥ kuśalākuśalavyākṛtadharmaḥsaṃskāraṃ ca yathābhūtaṃ prajānāti / sāsravānāsra & / laukikalokottara & / cintyācintya & / niyatāniyata & / śrāvakapratyekabuddha & / bodhisatvacaryā & / tathāgatabhūmi & / saṃskṛta & / asaṃskṛta & yathābhūtaṃ prajānāti /

### C

Sa evaṃjñānānugatayā buddhyā satvacittagāhanopacāraṃ ca yathābhūtaṃ prajānāti / kleśa & / karma & / indriya & / adhimukti & / dhātu & āśayānuśaya & / upapatti & / vāsanānusandhi & / trirāśivya-vasthāna & yathābhūtaṃ prajānāti /

1. stoṅ gsum brgya stoṅ phrag beuḥi rdul śin tu phra ba sñed.

**D**

Sa satvānām cittavaimātratām ca yathābhūtaṃ prajānāti / & vicitratām ca & kṣaṇalaghuparivartabhāṅgābhāṅgatām ca & āsarīratām ca & ānantyasarvataḥprabhūtatām ca & prabhāsvaratām ca & saṃkleśa-nihkleśatām ca & bandhavimokṣatām ca & māvāviṭhapanatām ca & yathāgatipratyupasthānatām ca yāvad anekāni cittanānātvasahasrāṇi yathābhūtaṃ prajānāti /

**E**

Sa kleśānām dūrānugatātām ca yathābhūtaṃ prajānāti (mots soulignés abrégés : P.) / prayogānantatām ca / saḥajāvinirbhāgatām ca / anuśayaparyutthānaikārthatām ca / cittasamprayogāsamprayogatām ca / upapattisandhiyathāgatipratyupasthānatām ca / traidhātukavibhaktitām ca / tṛṣṇāvidyādr̥ṣṭiśalyamānamahāsāvyatām ca / trividhakarmaṇidānānupacchedatām ca / samāsato yāvac caturaśītikleśa-caritanānātvasahasrānupraveśatām ca P. /

**F**

Sa karmaṇām kuśalākuśalāvyākṛtatām ca P. / vijñāptyavijñāptitām ca / cittasaḥajāvinirbhāgatām ca / svarasakṣaṇakṣiṇabhaṅgopacayāvipraṇāśaphalānusandhitām ca / vipākāvipākatām ca / kṣṇaśuklākṣṇaśuklānekadeśakarmasamādānāvaimātratām ca / karmakṣetrāpramānatām ca / āryalaukikapravibhaktitām ca / lokottaradharmavyavasthānatām ca / (sopādānānupādānatām ca / saṃskṛtāsaṃskṛtatām ca /) dr̥ṣṭadharmopapadyāparaparyāyavedanīyatām ca / yānāyānaniyatānīyatatām ca / samāsato yāvac caturaśītikarmanānātvasahasrapravibhaktivicayaśalyaṃ ca P. /

**G**

Sa indriyāṇām mṛdumadhyādhimātratām ca P. / pūrvāntāparāntasambhedāsambhedatām ca / udāramadhyanikṣṭatām ca / kleśasaḥajāvinirbhāgatām ca / yānāyānaniyatānīyatatām ca / yathāparipakvā-

paripakvavaineyikatām ca / indriyajālānuparivartanalaghuhhaṅgaui-  
mittagrahaṇatām ca / indriyādhipatyānavamardanīyatām ca / vivar-  
tyāvivartyendriyaprabhāgatām ca / dūrānugatasahajāvinirbhāganā-  
nālvavimātratām ca / samāsato yāvad anekānīndriyanānātvasahasraṇi  
P. / so 'dhimuktinām mṛdumadhyādhimātratām ca P. / yāvad anekāny  
adhimuktinānātvasahasraṇi P. / sa dhātūnām etc. / sa āśayānām etc. /

## H

So 'nuśayānām āśayasahajacittasahajātām ca P. / cittasamprayoga-  
tām ca viprayogavibhāgadūrānugatatām ca / anādikālānudghaṭitātām  
ca / sarvadhyanavimokṣasamādhisamāpattyabhijñāprasahyatām ca /  
traidhātukasandhisunibaddhatām ca / anādikālacittanibandhasamudā-  
cāratām ca / āyatanadvārasamudayavijñaptitām ca / pratipakṣālā-  
bhādravyabhūtātām' ca / bhūmyāyatanasamavadhānāsamavadhāna-  
tām ca / ananyāryamārgasamudghaṭanātām ca P. /

## I

Sa upapattinānātvatām ca P. / yathākarmopapattitām ca / niraya-  
tiryagyonipretāsuramanuṣyadevavyavasthānatām ca / rūpārūpyopa-  
pattitām ca / saṃjñāsaṃjñopapattitām ca / karmakṣetratrṣṇāsnehā-  
vidyāndhakāravijñānabhijapunarbhavapararohaṇatām ca / nāmarūpa-  
sahajāvinirbhāgatām ca / bhavasammohatrṣṇābhilāṣasandhitām ca /  
bhoktukāmabhavitukāmasatvaratyanavarāgratām ca<sup>2</sup> / traidhātukā-  
vagrahaṇasaṃjñāniṣkarṣaṇatām ca P. /

## J

Sa vāsanānām upacārānupacāratām ca P. / yathāgatisambandha-  
vāsanāvāsitatām ca (mots soulignés abrégés : &) / yathāsatvacaryāca-  
raṇa & / yathākarmakleśābhyāsa & / kuśalākuśalāvyākṛtadharmā-  
bhyāsa & / punarbhavagamanādhivāsitatām ca / anupūrvādhivāsitatām  
ca / dūrānugatānupacchedakleśopakarṣaṇavikārānuddharaṇa & / dra-  
vyabhūtaḍṛavyabhūta & / śrāvakaḥpratyekabuddhabodhisatvatathāga-  
tadarśanaśravaṇasaṃvāsa & P. /

1. var. : 'pakṣalābha'; tib. : gñen po thob pas dños por mi ḥgyur ba.

2. spyod par ḥdod pa dañ ḥbyuñ bar ḥdod pa dañ sems can la mos pa (mong.  
biśirākūi) dañ thog ma dañ tha ma med pa dañ /



**K**

Sa satvarāśīnām samyaktvaniyatatām ca / mithyātvaniyatatām ca / ubhayatvaniyatatām ca P. / samyagdr̥ṣṭisamyagniyatatām ca (mots soulignés abrégés : &) / mithyādr̥ṣṭimithyā & / tadubhayavigamād aniyatatām ca (phrase soulignée abrégée : T.) / pañcānantaryānyatanamithyā & / pañcendriyasamyag & / T. / aṣṭamithyātvamithyā<sup>1</sup> & / samyaktvasamyag & apunaḥkāritatām ca / T. / mātsaryeṣyāghr̥ṇopacārāvinivṛtṭyā mithyā & / āryānuttaramārgabhāvanopasaṃhārasamyaktva & / tadubhayavigamād aniyatarāśyupadeśatām ca P. / iti hi bho jinaputraivaṃjñānānugato bodhisatvaḥ sādhumatyām bodhisatvabhūmau pratiṣṭhita ity ucyate /

**L**

So 'syām sādhumatyām bodhisatvabhūmau sthita evaṃ caryāvimātratām satvānām ājñāya tathaiva mokṣopasaṃhāram upasaṃharati / sa satvapariṇāmaṃ P. / satvavinayaṃ ca / śrāvakayānadeśanām ca / pratyekabuddhayāna & / bodhisatvayāna & / tathāgatabhūmi & P. / sa evaṃ jñātvā tathatvāya satvebhyo dharmam deśayati / yathāśaya-vibhaktito yathānuśaya & yathendriya & yathādhimukti & yathāgocaravibhāga-jñānupasaṃhārataḥ sarvagocarajñānānugamanato yathādhātugahanopacārānugamanato yathāgatypapattikleśakarmavāsanānūvartanato yathārāśivya-vasthānānugamanato yathāyānādhimokṣavimukti-prāptito 'nantavarṇarūpakāyasaṃdarśanataḥ sarvalokadhātumanojñāsvaravijñāpanataḥ sarvarutaravita-parijñānataḥ sarvapratisaṃvidviniścayakauśalyataś ca dharmam deśayati /

**M**

So 'syām sādhumatyām bodhisatvabhūmau sthitaḥ san bodhisatvo dharmabhāṇakatvaṃ kārayati tathāgatadharmakośaṃ ca rakṣati /

1. selon Kokuyakudaizōkyō (Śāstra) XIII n° 5 p. 358 : mithyādr̥ṣṭi, mithyāsaṃkalpa, etc. la liste de Mahāvī. § 44 (ed. Sakaki) ; même liste dans le Daśabhūmi-kleśacchedikāśūtra, 9<sup>me</sup> bhūmi.

**N**

Sa dharmabhāṇakagatiṃ upagato 'pramāṇajūnānugatenā kauśalyena catuḥpratisaṃvidabhiniṛhṭayā bodhisatvavācā dharmam deśayati / tasya satatasamitam asambhinnās catasro bodhisatvapratisaṃvido 'nupravartante / katamās catasro yad uta dharmapratisaṃvid artha & nirukti & pratibhāna & /

**O**

Sa dharmapratisaṃvidā (abrége : D.) svalakṣaṇam dharmāṇām prajānāti (mots soulignés abrégés : &) / arthapratisaṃvidā (abrége : A.) vibhaktim & / niruktipratisaṃvidā (abrége : N.) asambhedeśanām & / pratibhānapratisaṃvidā (abrége : PR.) anuprabandhānupacchedatām & /

**P**

Punar aparaṃ D. abhāvaśarīraṃ dharmāṇām prajānāti / A. udayāstagamanam & / N. sarvadharmaprajñāptyavyavacchedena dharmam deśayati / PR. yathāprajñāptyavikopanatayāparyantatayā dharmam deśayati /

**Q**

Punar aparaṃ D. pratyutpannavibhaktim dharmāṇām prajānāti / A. atītānāgatavibhaktim & / N. atītānāgatapratyutpannāsambhedato dharmam deśayati / PR. ekaikam adhvānam ārabhyāparyantadharmaḥ lokatayā & /

**R**

Punar aparaṃ D. dharmaprabhedam prajānāti / A. arthaprabhedam prajānāti / N. yathārutadeśanatayā dharmam deśayati / PR. yathānuśayajūṇam & /

**S**

Punar aparaṃ D. dharmajūṇavibhaktyasambhedakauśalyam prajānāti / A. anvayajūṇatathātvavyavasthānam prajānāti / N. saṃvṛti-

jñānasamdarśanāsambhedaṭayā nirdiśati / PR. paramārthajñānakauśalyena dharmam deśayati /

### T

Punar aparāṃ D. ekanayāvikopam dharmāṇām prajānāti / A. skandhadhātāvātanāsatyapratītyasamutpādakauśalyānugamam avatarati / N. sarvajagadabhiḡamanīyasumadhuragiri nirghoṣākṣarair nirdiśati / PR. bhūyo bhūyo 'paryantadharmāvabhāsatayā nirdiśati /

### U

Punar aparāṃ D. ekayānasamavasaraṇanānātvaṃ prajānāti / A. pravibhaktayānavimātratām prajānāti / N. sarvayānāny abhedena nirdiśati / PR. ekaikam yānam aparyantadharmāvabhāsenā deśayati /

### V

Punar aparāṃ D. sarvabodhisatvacarijñānacariḡdharmacarijñānānugamam avatarati / A. daśabhūmivyavasthānanirdeśappravibhaktim avatarati / N. yathābhūmimārgopasaṃhārāsambhedena nirdiśati / PR. ekaikam bhūmim aparyantākāreṇa nirdiśati /

### W

Punar aparāṃ D. sarvatathāgataikalakṣaṇānubodham avatarati / A. nūnākālavastulakṣaṇavibhaṅgānugamam prajānāti / N. yathābhisambodhiṃ vibhaktinirdeśena nirdiśati / PR. ekaikam dharmapadam aparyantakalpāvyavacchedena nirdiśati /

### X

Punar aparāṃ D. sarvatathāgatavāgbalavaiśāradīyabuddhadharmamahākaraṇāpratisaṃvitprayogadharmacakrānupravartanasarvajñājñānānugamam prajānāti / A. caturaśītisatvacaritasahasrāṇām 'yathāśayam yathendriyam yathādbhimuktivibhaktitas tathāgataghoṣam pra-

jānāti / N. sarvasatvacaryāsambhedatas tathāgataghoṣānuraveṇa nir-  
diśati / PR. tathāgatājñānaprabhācaryāmaṇḍalādhimuktyā dharmam  
deśayati /

**Y**

Sa evam pratisamvidām jñānābhinihārakuśalo bho jinaputra bodhi-  
satvo navamīm bodhisatvabhūmim anuprāptas tathāgatadharmakośa-  
prāpto mahādharmabhāṇakatvaṃ ca kurvāṇaḥ / arthavatīdhāraṇīpra-  
tilabdhas ca bhavati (mots soulignés abrégés : &) / dharmā & / jñānā-  
bhinihāra & / avabhāsa & / vasumatīdhāraṇī / sumatīdhāraṇī / tejo  
& / asaṅgamukhadhāraṇī / ananta & / vicitrārthakośa & / sa evamā-  
dīnām dhāraṇīpadānām paripūrṇāni daśadhāraṇīmukhāsamkhyeyaśa-  
tasahasrāṇi pratilabhate / tathāsamkhyeyaśatasahasrānugatenaiva  
svarāṅgakaśālyena tāvadapramāṇānugatenaiva pratibhānavibhakti-  
mukhena dharmam deśayati / sa evam apramāṇair dhāraṇīmukhā-  
samkhyeyaśatasahasrair daśasu dikṣv aprameyāṇām buddhānām bha-  
gavatām sakāśād dharmam śṛṇoti śrutvā ca na vismārayati / yathā-  
śrutam cāpramāṇavibhakti evam nirdiśati /

**Z**

Sa ekasya tathāgatasya sakāśād daśabhir dhāraṇīmukhāsamkhye-  
yaśatasahasrair dharmān paryavāpnoti / yathā caikasyaivam apary-  
antānām tathāgatānām / sa prajñidhānamātreṇa bahutaram samyak-  
sambuddhasakāśād dharmamukhālokaṃ sampratīcchati / na tv eva  
mahābāhuśrutyapraptaḥ śrāvakaḥ śrutodgrahaṇadhāraṇīpratīlabdhaḥ  
kalpaśatasahasrodgrahaṇādhiṣṭhānena / sa evam dhāraṇīprāptaś ca  
bhavati pratibhānaprāptaś ca dharmasamkathyaṃ samniṣaṇṇaḥ sarvā-  
vatīm trisāhasramahāsāhasralokadhātum spharitvā yathāśayavibhak-  
tiḥ satvebhyo dharmam deśayati dharmāsane niṣaṇṇaḥ / dharmāsa-  
nam cāsya tathāgatān abhiśekabhūmiprāptān bodhisatvān sthāpayitvā  
sarvato viśiṣṭam apramāṇāvabhāsaprāptam bhavati / sa dharmāsane  
niṣaṇṇa ākāṅkṣann ekaghoṣodābhāreṇa sarvaparśadam nānāghoṣaruta-  
vimātratayā samjñāpayati / ākāṅkṣan (abrégé : &) nānāghoṣānānāsva-  
rāṅgavibhaktibhir ajñāpayati / & rāśimukhopasamhārair dharmā-

mukhāni niścārayati / & sarvaromakūpebhyo ghoṣān niścārayati / &  
 yāvat trisāhasramahāsāhasrāyāṃ lokadhātau rūpābhāsās tebhyah  
 sarvarūpābhāsebhyo dharmarutāni niścārayati / & ekasvararutena  
 sarvadharmadhātunī vijñāpayati / & sarvarutanirghoṣeṣu dharmarutam  
 adhiṭiṣṭhati / & sarvalokadhātuparyāpannebhyo gītavādyatūryasābde-  
 bhyo dharmarutam niścārayati / & ekākṣararutāt sarvadharmapada-  
 prabhedarutam niścārayati / & anabhilāpyānabhilāpyalokadhātupa-  
 ryanataḥ prthivyaptejovāyuskandhebhyah sūkṣmaparamāṇurajapra-  
 bhedata ekaikaparamāṇurajo 'nabhilāpyāni dharmamukhāni niścāra-  
 yati / sa cet taṃ trisāhasramahāsāhasralokadhātuparyāpannāḥ sarva-  
 satvā upasaṃkramyaikakṣaṇalavamuhūrtena praśnān paripṛccheyur  
 ekaikaś ca teṣāṃ apramāṇarutavimātratayā paripṛcched yaṃ caikaḥ  
 satvaḥ paripṛcchen na taṃ dvitīyaḥ / taṃ bodhisatvaḥ sarvasatvaruta-  
 padavyaṅjanam udgrhñīyād udgrhya caikarutābhivyāhāreṇa teṣāṃ  
 sarvasatvānāṃ cittaśāyān paritoṣayet / yāvad anabhilāpyalokadhātu-  
 paryāpannā vā satvā upasaṃkramyaikakṣaṇalavamuhūrtena praśnān  
 paripṛccheyur ekaikaś ca teṣāṃ apramāṇarutavimātratayā paripṛcched  
 yaṃ caikaḥ satvaḥ paripṛcchen na taṃ dvitīyaḥ / taṃ bodhisatva  
 ekakṣaṇalavamuhūrtenaiva sarvaṃ udgrhyaikodāhāreṇaiva sarvān  
 ājñāpayet / yāvad anabhilāpyān api lokadhātūn spharitvā yathāśa-  
 yendriyādhimuktitaḥ satvebhyo dharmam deśayati / dharmasāṃka-  
 thyam niṣaṃśaś ca tathāgatādhiṣṭhānasampratyeṣakaḥ sakalena  
 buddhakāryeṇa sarvasatvānāṃ pratyupasthito bhavati / sa bhūyasyā  
 mātrayaivaṃ jñānāvabhāsapragrahaṇam ārabhate // sa ced ekasmin  
 vāḷāgraprasare yāvanty anabhilāpyeṣu lokadhātuṣu paramāṇurajāṃsi  
 tāvantas tathāgatās tāvadapramāṇaprapṛteṣv eva parṣanmaṇḍaleṣu  
 dharmam deśayeyuḥ / ekaikaś ca tathāgatas tāvadapramāṇaprapṛte-  
 bhyah sarvasatvebhyo nānātvato dharmam deśayed ekaikasmimś ca  
 satvāśāyasantāne tāvadapramāṇam eva dharmopasaṃbhāram upasaṃ-  
 haret / yathā caikas tathāgataḥ parṣanmaṇḍale tathā te sarve tathā-  
 gatāḥ / yathā caikasmin vāḷāgraprasare tathā sarvasmin dharmadhā-  
 tan / tatrāsmābhis tādṛṣaṃ smṛtvaipulyam abhinirhartavyaṃ yathai-  
 kakṣaṇena sarvatathāgatānāṃ sakāśād dharmāvabhāsaṃ pratyēṣe-  
 mahy ekarutāvvyatirekāt / yāvanti ca tāni yathāparikīrtitāni parṣan-  
 maṇḍalāni nānānikāyadharmaapravaṇaikaparipūrṇāni tatrāsmābhis

tādṛṣaṃ prajñāvabhāsaviniścayapratibhānaṃ pariśodhyaṃ yad eka-  
kṣaṇena sarvasatvān paritoṣayet / kiṃ punar iyatsu lokadhātuṣu  
satvāni //

sa imāṃ sādhumatīṃ bodhisatvabhūmim anuprāpto bodhisatvo  
bhūyasyā mātrayā rātriṃ divam ananyamanasikāraprayukto bhūtvā  
buddhagocarānupraviṣṭas tathāgatasamavadhānāprāpto gambhīra-  
bodhisatvavimokṣānuprāpto bhavati / sa evaṃjñānānugato bodhisatvaḥ  
samāhitas tathāgatadarśanaṃ na vijahāti / ekaikasmimś ca kalpe  
'nekān buddhān anekāni buddhaśatāni .... etc. juspue : anekāni  
buddhakotīnayutaśatasahasrāṇi dṛṣṭvā ca satkaroti gurukaroti māna-  
yati pūjayaty audārikeṇa buddhadarśanena pūjopasthānaṃ notṣrjati /  
tāṃś ca tathāgatān praśnān pariprechati / sa dharmadhāraṇīnirdeśā-  
bhīnirjāto bhavati / tasya bhūyasyā mātrayā tāni kuśalamūlāny  
uttaptatamāny asaṃhāryāṇi bhavanti / tadyathāpi nāma bho jīna-  
putrās tad eva jātārūpam ābharāṇīkṛtaṃ supariniṣṭhitaṃ kuśalena  
karmāreṇa rūjñas cakravartina uttamāṅge kaṇṭhe vābaddham asaṃ-  
hāryāṇi bhavati sarvakotījarājānāṃ cāturdvīpakānāṃ ca satvānāṃ  
ābharāṇavikṛtāṃ / evaṃ eva bho jīnaputrā bodhisatvasyāsyāṃ sādhu-  
matyāṃ bodhisatvabhūmau sthitasya tāni kuśalamūlāni mahājñānā-  
lokasuvibhaktāny uttapyante 'saṃhāryāṇi bhavanti sarvaśrāvaka-  
pratyekabuddhair adharabhūmisthitaś ca bodhisatvāḥ / tasya \* sū  
kuśalamūlābhā satvānāṃ kleśacittagahanāny avabhāsyā tata eva  
vyāvartate \* / tadyathāpi nāma bho jīnaputrā dvisāhasriko mahā-  
brahmā sarvasmin dvisāhasrike lokadhātāu gahananimnopacūrū  
avabhāsayati / evaṃ eva bho jīnaputrā bodhisatvasyāsyāṃ sādhu-  
matyāṃ bodhisatvabhūmau sthitasya (suit le passage placé entre deux  
astérisques) / tasya daśabhyāḥ pāramitābhyo balapāramitātīrīkṛtatamā  
bhavati na ca pāriśeṣāsu na samudācarati yathābalaṃ yathābhajana-  
nam / iyaṃ bhavanto jīnaputrā bodhisatvasya sādhumatī nāma navami  
bodhisatvabhūmiḥ .... etc. 8 S, l. 29-31 .... mahābrahmā bhavati  
mahābalasthāmaprāpto dvisāhasrādhipatir abhibhūr ... etc. 8 S,  
l. 31-33 ... pāramitopadeśeṣv asaṃhāryāḥ satvāśayapariprechānirde-  
śaiḥ / yac ca kiñcit ... 3 P, l. 4 etc. jusqu'à la fin de la 3<sup>me</sup> bhūmi.  
On doit remplacer ici " śatasahasram " par " daśabuddhakṣetrāsaṃ-  
khyeyaśatasahasraparamāṇurajaḥsama " .

**Bhūmi X****A**

Vajragarbho bodhisatva āha / yo 'yaṃ bhavanto jinaputrā bodhisatva evaṃ apramāṇajñeyavicāritayā buddhyā yāvaṃ navamī bodhisatvabhūmir iti / suvicitavicayaḥ / superipūrṇaśukladharmāḥ / aparyantasambhāropacayopacitaḥ / superigṛhītanahāpuṇyajñānasambhāraḥ / mahākaruṇāvaipulyādhigataḥ / lokadhātuvibhaktivaimātryako-  
vidāḥ / satvadhātupraviṣṭaḥ ganopacāraḥ / tathāgatagocarapraveśa-  
nugatasamjñāmanasikāraḥ / balavaiśāradyabuddhadharmādhyaḥ lamba-  
nānugataḥ / sarvākārasarvajñajñānābhiṣekabhūmiprāpta ity ucyate /

**B**

Tasya khalu punar bhavanto jinaputrā evaṃ jñānānugatasya bodhisatvasyābhiṣekabhūmisamāpunnasya vimalo nāma samādhir āmukhībhavati / dharmadhātuvibhaktipraveśaś ca nāma (abrége : &) / bodhimāṇḍālāṃkāravayūbhāḥ & / sarvākāraśmikusumaḥ & / sāgaragarbhaḥ & / sāgarasamiddhiḥ & / ākāśadhātuvipulaḥ & / sarvadharmasvabhāvavicayaḥ & / sarvasatvacittacaritānugataḥ & / pratyutpannasarvabuddhasammukhāvasthitaḥ & bodhisatvasamādhir āmukhībhavati / tasyaivaṃ pramukhāni daśasamādhyasamkhyeśasatasahasrāṇy āmukhībhavanti / sa tū sarvān samādhīn samāpadyate ca vyuttiṣṭhate ca samādhikausalyānugataś ca yāvat samādhikāryaṃ tat sarvaṃ pratyānubhavati / tasya yāvad daśasamādhyasamkhyeśasatasahasrāṇāṃ paryante sarvajñajñānaviśeṣābhiṣekavān nāma bodhisatvasamādhir āmukhībhavati /

**C**

Yasmin samānantarābhimukhībhūte daśatrisāhasraśasatasahasrāpariyantapramāṇaṃ mahāratnarājapadmaṃ prādurbhavati sarvākāratnatnatpratyarpitaṃ sarvalokaṇiṣayasamatikrāntaṃ lokottarakuśalamūlasambhūtaṃ māyāsvabhāvagocarapariniṣpannaṃ dharmadhātusavyavasthitāvabhāsaṃ divyaṇiṣayasamatikrāntaṃ mahāvaidūryamañiratnadaṇḍam atulyacandanarājakarnikaṃ mahāsmagarbhakeśaraṃ

jāmbūnadasuvarṇāvabhāsapatram aparimitaraśmisaṃkusumitaśarīraṃ  
sarvapravararatuapratyuptagarbham aparyantamahāratnajaḷasaṃ-  
channaṃ paripūrṇadaśatrisāhasraśatasahasraparamānūrajāḥsamana-  
hāratnapadmaparivāram / tadanugatas tadanurūpaś ca tasya bodhi-  
satvasya kīyaḥ saṃtiṣṭhate / sa tasya sarvajñajñānaviśeṣābhīṣeka-  
vataḥ samādheḥ sahapratilambhāt tasmin mahāratnarājapadme  
niṣaṇṇaḥ saṃdṛśyate / samanantaranīṣaṇṇaś ca sa bodhisatvas tasmin  
mahāratnarājapadme 'tha yāvanti tasya mahāratnarājapadmasya  
mahāpadmāni parivāraḥ prādurbhūtaḥ / tāvanto bodhisatvā daśadig-  
lokadhātusaṃnipatitās taṃ bodhisatvam anuparivārya teṣu mahārat-  
napadmeṣu niṣīdanti / ekaikaś ca teṣāṃ daśasaṃmādhīsatasaḥsraṇi  
saṃāpadyate tam eva bodhisatvaṃ nirīkṣamāṇaḥ /

## D

Samanantaraṃ saṃāpauṇe ca tasmin bodhisatve teṣu ca bodhi-  
satveṣu niravaśeṣaṃ atha sarvalokadhātusaṃprakampanaṃ bhavati /  
sarvāpāyapratiprasambhaṇaṃ ca / sarvadharmadhātvaabhāsaḥspha-  
raṇaṃ ca / sarvalokadhātupariśodhanaṃ ca / sarvabuddhakṣetranā-  
madheyarutānuravaṇaṃ ca / sarvasabbhāgacaritabodhisatvasaṃnipā-  
tanaṃ ca / sarvalokadhātudevamanuṣyatūryasaṃgītisaṃpravādanaṃ  
ca / sarvasatvasukhasaṃjananaṃ ca / sarvasamyaksambuddhācintya-  
pūjopasthānapravartanaṃ ca / sarvatathāgataparīkṣamāṇaḥsādhavijñāpa-  
naṃ ca bhavati / tat kasya hetoḥ / tathā hi bho jinaputrās tasya  
bodhisatvasya samanantaranīṣaṇṇasya tasmin mahāratnarājapadme  
'dhaścācāraṇatālābhyāṃ daśaraśmisaṃkhyeyaśatasahasraṇi niṣca-  
ranti niścarya daśadīśaṃ (mots soulignés abrégés : D.) avicīparyan-  
tāu mahānirayāu avabhāsayanti nairayikānāṃ satvānāṃ sarvaduḥ-  
khāni pratiprasambhayaṃti / jānumaṇḍalābhyāṃ D. sarvatiryagyo-  
nibhavanāny avabhāsayanti sarvatiryagyonidūḥkhāni ca praśamayanti  
(mots soulignés abrégés : &...&) / nābhimaṇḍalād D. sarvayamaloka-  
bhavanāni & sarvayamalaukikānāṃ satvānāṃ & / vāmadakṣiṇābhyāṃ  
pārśvābhyāṃ D. manuṣyāśrayān & manuṣya & / ubhābhyāṃ pāṇi-  
bhyāṃ D. devāsuraḥsābhavanāni & devāsura & / aṃśābhyāṃ D. śrāva-  
kāyānīyāśrayān avabhāsayanti dharmālokaṃ mukhaṃ copasaṃharanti /



prṣṭhato grīvāyās ca D. pratyekabuddhāśrayān avabhāsayanti śānti-  
 samādhimukhanayaṃ copasaṃharanti / mukhadvārād D. prathamā-  
 cittotpādam upādāya yāvan navamīm bhūmim anuprāptān bodhisat-  
 vān avabhāsayanti prajñopāyakausālyanayaṃ copasaṃharanti / ūrṇā-  
 kośād daśaraśmyasaṃkhye yaśatasahasrāṇi niścaranti niścarya daśasu  
 dikṣu sarvamārabhavanāny avabhāsyā dhyāmīkṛtyābhiṣekabhūmi-  
 prāptān bodhisatvān avabhāsyā tatkāyeṣv evāstaṃgacchanti / uparyut-  
 tamāṅgāt paripūrṇadaśatrisāhasrāsāṃkhye yaśatasahasraparamāṇura-  
 jahsamā raśmayo niścaranti niścarya daśasu dikṣu dharmadhātupra-  
 māṇy ākāśadhātuparyavasānāni sarvatathāgatapaṛśanmaṇḍalāny  
 avabhāsyā daśākāraṃ lokam pradakṣiṇīkṛtyoparikhaḡapathe sthitvā  
 mahāraśmijālaṃmaṇḍalāni kṛtvā / uttaptaprabhāsam nāma mahat ta-  
 thāgatapūjopasthānam sarvatathāgatānām anupravartayanti / tasya  
 pūjopasthānasya prathamacittotpādam upādāya yāvan navamībhū-  
 myanupravartitam tathāgatapūjopasthānam (suit le passage placé  
 entre deux astérisques dans la section K, bhūmi 8) / tataḡ khalv api  
 mahāraśmijālaṃmaṇḍalād yāvatī daśasu dikṣu niravaśeṣasarvadharmā-  
 dhātvantargatā puṣpaprajñaptir vā gandhadhūpanālyavilepanacūr-  
 ŋacīvaracchattradhvajapatākāvāstrābharāṇamaṇiratnaprajñaptir vā  
 tato 'tiriktatarāḡ sarvaloka viśayasamatikrāntā lokottarakuśalamūla-  
 sambhārādhipatyābhiniṛvṛttāḡ sarvākāragmaṣaṃpannā acintyanir-  
 vāṇādhiṣṭhānādhiṣṭhitā nānāvūḡhamahāratnavarṣā ivaikaikatathāga-  
 taparṣanmaṇḍale mahāmeghā ivābhipravarṣanti sma / tāṃ ca ye sat-  
 vāḡ pūjāṃ saṃjñānante te sarve niyatā bhavanty anuttarāyāṃ samyak-  
 sambodhau / evaṃrūpaṃ pūjopasthānam pravartya tā raśmayaḡ pu-  
 nar eva sarvāvanti tathāgatapaṛśanmaṇḍalāny avabhāsyā daśākāraṃ  
 lokam pradakṣiṇīkṛtya teṣāṃ tathāgatānām arhatāṃ samyaksaṃ-  
 buddhānām adhastāt kramataleṣv astaṃgacchanti / tatas teṣāṃ tathā-  
 gatānām teṣāṃ ca bodhisatvānām viditam bhavati / amuṣmin loka-  
 dhātuprasara evaṃcaryānugato bodhisatvo 'bhiṣekakālāprāpta iti /  
 tatra bho jinaputrā daśabhyo digbhyo 'paryantebhyo lokadhātuprasa-  
 rebhyo 'prameyāsāṃkhyeyāparyantā bodhisatvā yāvan navamībodhi-  
 satvabhūmipratīṣṭhitā āgatya taṃ bodhisatvam anuparivārya mahatīm  
 pūjāṃ kṛtvā tam eva bodhisatvam nirikṣamāṇā daśasamādhīsatasa-  
 hasrāṇi samāpadyante / abhiṣekabhūmiprāptānām ca bodhisatvānām

kāyebhyaḥ śrīvatsālaṃkāṛād vajrasvastikāt sarvamāraśatruvijayo nā-  
maikaikā mahāraśmir daśaraśmyasaṃkhyeyaśatasahasraparivārā niś-  
carati niścarya daśa diśo 'vabhāsyāparyantāni prātihāryāṇi saṃdarśya  
tasya bodhisatvasya śrīvatsālaṃkāre vajrasvastika evāstaṃgacchati /  
samanantarād astamitāyāś ca tasyā raśmyāḥ śatasahasraguṇottarā  
tasya bodhisatvasya balasthāmābhivṛddhiḥ prajñāyate /

**E**

Atha khalu bho jinaputrāḥ sarvajñatābhiññāvatyō nāma raśmayas  
teṣāṃ tathāgatānāṃ arhatāṃ samyaksambuddhānāṃ ūṇākeśebhyo  
niścaryantya asaṃkhyeyaparivārās tāḥ sarvāsu daśasu diḥśv aśeṣataḥ  
sarvalokadhātūn avabhāśya daśākāraṃ lokam pradakṣiṇīkṛtya ma-  
hānti tathāgatavikurvitāni saṃdarśya bahūni bodhisatvakoṭīniyutaśa-  
tasahasrūṇi saṃcodya sarvabuddhakṣetraprasarān ṣaḍvikāraṃ sam-  
prakampya sarvāpāyacyutigatyupapattīḥ praśmāya sarvamārabhava-  
nāni dhyāmīkṛtya sarvatathāgatābhisambodhivibuddhabuddhāsanāny  
upasaṃdarśya sarvabuddhaparīṣanmaṇḍalavyūhāprabhāvaṃ nidarśya  
dharmadhātuparamān ākāśadhātuparyavasānān sarvalokadhātūn ava-  
bhāśya punar evāgatya taṃ sarvāvantam bodhisatvaparīṣatsaṃnipātam  
upary upari pradakṣiṇīkṛtya mahāvvyūhān nidarśya tā raśmayas tasya  
bodhisatvasyottamāṅge 'staṃgacchanti / tatparivāraraśmayaś ca tathā  
saṃnipatitānāṃ teṣāṃ bodhisatvānāṃ śīrassv antardhīyante sma /  
samanantarasāṃnipatitābhiś ca tābhiḥ raśmibhiś te bodhisatvā aprati-  
labdhapūrvāṇi daśasamādhiśatasahasraṇi pratilabhante / tāś ca raś-  
mayas tulyakālaṃ tasya bodhisatvasyottamāṅge nipatitā bhavanti /  
sa ca bodhisatvo 'bhiṣikta ity ucyate samyaksambuddhaviśaye / daśa-  
balaparipūryā tu samyaksambuddha iti saṃkhyāṃ gacchati / tadya-  
thāpi nāma bho jinaputrā yo rājñas cakravartinaḥ putro jyeṣṭhaḥ ku-  
māro 'gryamahīṣiprasūtaś cakravartirājalakṣaṇasamanvāgato bhavati  
taṃ rājā cakravartī divye hastisauvarṇe bhadrāpīṭhe niṣādyā / catur-  
bhyo mahāsamudrebhyo vāry āniya / upariratnavimānena dhāryamā-  
ṇena mahatā puṣpadhūpagandhadīpamālyavilepanacūrṇacīvaraccha-  
tradhvajapatākātūryatādāvacarasaṃgītivyūhena sauvarṇam bhrṅgā-  
raṃ gṛhītvā tena vāriṇā taṃ kumāraṃ mūrdhany abhiṣīceti / sama-

nantarābhiṣiktaś ca rājā kṣatriyo mūrdhābhiṣikta itī saṃkhyāṃ ga-  
cchati / daśakuśalakarmapathaparipūryā tu cakravartīti saṃjñāṃ  
pratilabhate / evaṃ eva bho jinaputrāḥ samanantarābhiṣikto bodhi-  
satvas tair buddhair bhagavadbhir mahājñānābhiṣekābhiṣikta ity ucyā-  
te / samyaksambuddhābhiṣekeṇa daśabalaparipūryā tu samyaksam-  
buddha itī saṃkhyāṃ gacchati / ayaṃ bho jinaputrā bodhisatvasya  
mahājñānābhiṣeko yasyārthe bodhisatvo 'nekāni duṣkaraśatasahas-  
rāṇy ārabhate / sa evaṃ abhiṣikto 'prameyaguṇajñānavivardhito  
dharmameghāyāṃ bodhisatvabhūmau pratiṣṭhita ity ucyate /

## F

So 'syāṃ dharmameghāyāṃ bodhisatvabhūmau pratiṣṭhito bodhi-  
satvo dharmadhātusamudāgamaṃ ca (mots soulignés abrégés : &)  
yathābhūtaṃ prajānāti (abrégé : P.) / kāma & / rūpa & / ārūpya & /  
loka & / sarvasatva & / vijñāna & / saṃskṛtāsaṃskṛta & / ākāśa & /  
bhūtābhūtadeśanā & / nirvāṇa & / dṛṣṭikṛtakleśasamudāgamaṃ ca  
(abrégé : &) P. / lokadhātupravṛttinivṛtti & / śrāvaka-caryā & / pra-  
tyekabuddha-caryā & / bodhisatva-caryā & / tathāgatabalavaiśāradyā-  
veṇikabuddhadharmarūpakāyadharmakāya & / sarvākārasarvajña-  
jñāna & / abhisambodhidharmacakrapravṛttisaṃdarśana & / samāsa-  
taḥ sarvadharmapraveśavibhaktinistīraṇa & P. / sa evaṃjñānānuga-  
tayā buddhyottari satvakāyanirmāṇaṃ ca P. (mots soulignés abrégés : &) /  
kleśa & / dṛṣṭikṛta & / lokadhātu & / dharmadhātu & / śrā-  
vaka & / pratyekabuddha & / bodhisatva & / tathāgata & / sarvanir-  
māṇakalpākalpatāṃ ca P. / sarvabuddhādhiṣṭhānaṃ ca (abrégé : &)  
P. / dharma & / saṃgha & / karma & / kleśa & / kāla & / prapīdhā-  
na & / pūjā & / caryā & / kalpa & / jñāna & P. / sa yānīmāni tathā-  
gatānāṃ arhatāṃ samyaksambuddhānāṃ sūkṣmapraveśajñānāni yad  
uta caryāsūkṣmapraveśajñānaṃ vā (abrégé : &) / cyutyupapatti & /  
janma & / abhinīṣkramaṇa & / abhisambodhi & / vikurvaṇa & / dhar-  
macakrapravartana & / dharmadeśanā & / dharmavistara & / āyuhpra-  
māṇādhiṣṭhāna & / varṇarūpakāyasaṃdarśana & / sarvasatvavinayāna-  
tikramaṇa & / sarvalokadhātuspharaṇa & / sarvasatvacittacaritavya-  
valokana & / ekakṣaṇe tryadhavyavalokana & / pūrvāntāparāntanir-

avaśeṣa & / sarvasatvacittacaritanānātvasamanta & / tathāgatabala-  
 vaiśāradyabuddhadharmācintya & / tathāgataparinirvāṇa & / śśānā-  
 dhiṣṭhānasaddharmasthiti & / evaṃpramukhāny aprameyāsaṃkhye-  
 yāni tathāgatānām sūkṣmapraveśajñānāni tāni sarvāṇi P. / sa yānīmāni  
 tathāgatānām arhatām samyaksambuddhānām guhyasthānāni yad uta  
 kāyaguhyam vā (abrégé : &) vāg & citta & kālākālavicāraṇā & bodhi-  
 satvavyākaraṇa & satvasaṃgrahanigraha & vineyotsādanāvasāna &  
 yathākālāvavādānuśāsanādhyupekṣaṇa & yānanānātva-vyavasthāpana  
 & satvacaryendriyavibhakti & satvakarmakriyāvatāra & bodhisatva-  
 caryendriyavibhakti & caryābhisambodhisvabhāvaprabhāvānubodha  
 & svabhāvābhisambodhyadhiṣṭhāna & avatārottāraṇa & ākarṣaṇasaṃ-  
 preṣaṇa & sthānacaṅkramaṇaṇiṣadyāśayyāsanasaṃdarśana & āhāra-  
 paribhogakāyopakaraṇapratisevana & bhāṣitatūṣṇīmabhāvadhyānavi-  
 mokṣasaṃdhisaṃpattisaṃdarśana & / evaṃpramukhāny aprameyā-  
 saṃkhyeyāni tathāgatānām guhyasthānāni tāni sarvāṇi P. / sa yānī-  
 māni tathāgatānām kalpapraveśasamavasaraṇajñānāni yad uta /  
 ekakalpāsaṃkhyeyakalpasamavasaraṇatā (abrégé : &) / asaṃkhyeya-  
 kalpaikakalpa & / saṃkhyeyakalpāsaṃkhyeyakalpa & asaṃkhyeya-  
 kalpasamkhyeyakalpa & / cittakṣaṇakalpa & kalpacittakṣaṇa & /  
 kalpākalpa & akalpakalpa & / sabuddhakakalpābuddhakakalpa &  
 abuddhakakalpasabuddhakakalpa & / atītānāgatakalpapratyutpanna-  
 kalpa & pratyutpannakalpātītānāgatakalpa & atītakalpānāgatakalpa  
 & anāgatakalpātītakalpa & / dīrghakalpahrasvakalpa & hrasvakalpa-  
 dīrghakalpa & / sarvakalpeṣu saṃjñākṛta & sarvasaṃjñākṛteṣu kalpa  
 & / evaṃpramukhāny aprameyāny asaṃkhyeyāni kalpapraveśasama-  
 vasaraṇāni tāni sarvāṇi P. / sa yānīmāni tathāgatānām arhatām  
 samyaksambuddhānām avatārajñānāni yad uta vālapathāvatārajñā-  
 nam vā (abrégé : &) paramāṇurajo & buddhakṣetrakāyābhisambodhi  
 & satvakāyacittābhisambodhi & sarvatrānugatābhisambodhi & vya-  
 tyastacarisaṃdarśanāvatārajñānam vā (abrégé : &) anuloma & prati-  
 loma & cintyācintyalokavijñeyāvijñeya & śrāvakavijñeyapratyeka-  
 buddhavijñeyabodhisatvavijñeyatathāgatavijñeya & / tāni sarvāṇi P. /  
 iti hi bho jinaputrā aprameyaṃ buddhānām bhagavatām jñānavai-  
 pulyam apramāṇam evāsyām bhūmau sthitasya bodhisatvasyāvatāra-  
 jñānam /

## G

Sa khalu punar bho jinaputrā bodhisatva evam imām bodhisatva-  
bhūmim anugato 'cintyaṃ ca nāma (abrégé : &) bodhisatvavimokṣaṃ  
pratilabhate / anāvaraṇaṃ & viśuddhivicayaṃ & samantamukhāva-  
bhāsaṃ & tathāgatakoṣaṃ & apratihatacakrānugataṃ & tryadhvānu-  
gataṃ & dharmadhātugarbhaṃ & vimuktimanḍalaprabhāsaṃ & aśeṣa-  
viśayagamam & bodhisatvavimokṣaṃ pratilabhate / iti hi bho jina-  
putrā imān daśa bodhisatvavimokṣān pramukhān kṛtvāprameyāsaṃ-  
khyeyāni bodhisatvavimokṣamukhaśatasahasrāṇi (abrégé : &) bodhi-  
satvo 'syāṃ daśamyām bodhisatvabhūmau pratiṣṭhitaḥ pratilabhate /  
evam yāvat samādhi & dhāraṇī & abhijñābhinnirhāra & pratilabhate /  
jñānāloka & vikurvaṇa & pratisaṃvinnirhāra & upāyaprajñāvikrīḍita  
& gambhīradharmanayapraveśa & mahākaruṇāvega & bodhisatvavaśi-  
tāpraveśa & pratilabhate /

## H

Sa evaṃjñānānugatayā buddhyāpramāṇānugatena smṛtikausālyena  
samanvāgato bhavati / sa daśabhyo digbhyo 'prameyāṇāṃ buddhānāṃ  
bhagavatāṃ sakāśād ekakṣaṇalavamuhūrtenāpramāṇān mahādharmā-  
vabhāsān mahādharmālokaṃ mahādharmameghān saḥate sampratī-  
cchati svīkaroti saṃdhārayati / (passage souligné abrégé : &) tadyathāpi  
nāma bho jinaputrāḥ sāgaraṇāgarāṇameghavisṛṣṭo mahān apskandho  
na sukaro 'nyena pṛthivīpradeśena soḍhum vā sampratyeṣitum vā  
svīkartum vā saṃdhārayitum vā (mots soulignés abrégés : S.) anyatra  
mahāsamudrāt / evam eva bho jinaputrā ye te tathāgatānāṃ bhaga-  
vatāṃ guhyānupraveśa yad uta mahādharmāvabhāsā mahādharmāloka  
mahādharmameghāḥ te na sukarāḥ sarvasatvair sarvaśrāvakapratye-  
kabuddhaiḥ S. prathamāṃ bhūmim upādāya yāvan navamībhūmipra-  
tiṣṭhitair api bodhisatvais tān bodhisatvo 'syāṃ dharmameghāyāṃ  
bodhisatvabhūmau sthitaḥ sarvān saḥate sampratīcchati svīkaroti  
saṃdhārayati (abrégé : SS.) / tadyathāpi nāma bho jinaputrā mahā-  
samudra ekasyāpi mahābhujamgendrasya mahāmeghān SS. dvayor  
api trayāṇāṃ api yāvad aparimāṇānāṃ api bhujamgendrāṇāṃ eka-  
kṣaṇalavamuhūrtenāprameyān mahāmeghān SS. / tat kasya hetoḥ /

āpramāṇavipulavistīrṇatvān mahāsamudrasya / evam eva bho jina-  
 putrā asyāṃ dharmameghāyāṃ bodhisatvabhūmau pratiṣṭhito bodhi-  
 satva ekasyāpi tathāgatasya sakāśād & dvayor api trayāṇām api  
 yāvad aparimāṇānām api tathāgatānām sakāśād & / tata ucyata iyaṃ  
 bhūmir dharmamegheti / vimukticandro bodhisatva āha / śakyam  
 punar bho jinaputra saṃkhyāṃ kartuṃ kiyatāṃ tathāgatānām anti-  
 kebhyo bodhisatva & / vajragarbho bodhisatva āha / na sukarā bho  
 jinaputra saṃkhyā kartuṃ gaṇanānirdēśena / iyatāṃ tathāgatānām  
 antikebhyo bodhisatva & / api tu khalv aupamyam karisyāmi /  
 tadyathāpi nāma bho jinaputra daśasu dikṣu daśabuddhakṣetrāna-  
 bhilāpyakoṭīniyutaśatasahasraparamāṇurajaḥsamāsu lokadhātuṣu yā-  
 vat satvadhātuniravaśeṣayogena saṃvidyate / tata ekaḥ satvaḥ śrūta-  
 grahaṇadhāraṇīpratīlabdho bhavet tathāgatānām upasthāyako mahā-  
 śrāvako 'gryaḥ śrutadharāṇām / tadyathāpi nāma bhagavato vajra-  
 padmottarasya tathāgatasyārhatāḥ samyaksambuddhasya mahāvijayo  
 nāma bhikṣur evamrūpeṇa śrutakauśalyabalādhānena sa ekaḥ satvaḥ  
 samanvāgato bhavet / yathā ca sa ekaḥ satvas tathā niravaśeṣāsu  
 sarvāsu lokadhātuṣu te sarve satvāḥ samanvāgatā bhaveyur yac  
 caikenodgrhītaṃ syān na dvitīyena / tat kiṃ manyase bho jinaputra  
 bahutaram teṣāṃ aprameyāpramāṇam vā śrutakauśalyam bhavet /  
 vimukticandro bodhisatva āha / bahu bho jinaputrāpramāṇam tat  
 teṣāṃ sarvasatvānām śrutakauśalyam bhavet / vajragarbho bodhisatva  
 āha / ārocayāmi te bho jinaputra prativēdayāmi / yaṃ dharmame-  
 ghāyāṃ bodhisatvabhūmau pratiṣṭhito bodhisatva ekakṣaṇalavamū-  
 hūrtenaikasyaiva tāvat tathāgatasya sakāśād dharmadhātutryadhva-  
 koṣaṃ nāma mahādharmāvabhāśūlokamegham SS. / yasya mahā-  
 dharmāvabhāśūlokameghasaṃdhāraṇakauśalyasya tat pūrvakam śru-  
 takauśalyam (suit le passage placé entre deux astérisques dans la  
 section K, bhūmi 8) / yathā caikasya tathāgatasya sakāśāt tathā  
 daśasu dikṣu yāvanti tāsu pūrvikāsu lokadhātuṣu paramāṇurajāṃsi  
 saṃvidyante / tāvatāṃ samyaksambuddhānām tato 'pi bhūya uttary a-  
 prameyāṇām tathāgatānām sakāśād ekakṣaṇalavamūhūrtena dharmā-  
 dhātutryadhvakoṣaṃ nāma mahādharmāvabhāśūlokamegham SS. /  
 tata ucyata iyaṃ bhūmir dharmamegheti / punar aparaṃ bho jinaputra  
 dharmameghāyāṃ bodhisatvabhūmau pratiṣṭhito bodhisatvaḥ svapra-

nīdhānabalādhānato mahākṛpākaruṇāmeghaṃ samutthāpya mahā-  
dharmāvabhāsagarjanam abhijñāvidyāvaiśāradyavidyudvidyotitaṃ  
mahāraśmimārutasaṃmṛitaṃ mahāpuṇyājñānaghanābhrajālasaṃchan-  
naṃ vividhakāyaghanāvartasaṃdarsanaṃ mahādharmanirnādanaṃ  
namucipaṛśadvidrūvaṇaṃ ekakṣaṇalavamuhūrtena daśasu dikṣu  
yāvanti tāsu lokadhātuṣu tāni paramāṇurajāṃsi saṃvidyante tāvanti  
lokadhātukoṭīnayutaśatasahasrāṇi spharitvā tebhyo 'pi bhūyo 'pra-  
meyāṇi lokadhātukoṭīnayutaśatasahasrāṇi spharitvā mahāmṛtakuśala-  
dhārābhīparavaṛṣaṇena yathāśayataḥ satvānām ajñānasamutthitāḥ  
sarvakleśarajojvālāḥ praśamayati / tata ucyata iyaṃ bhūmir dharm-  
megheti / punar aparaṃ bho jinaputra dharmameghāyāṃ bodhisatva  
ekasyāṃ api lokadhātau \* tuṣitavarabhavanavāsam upādāya cṇavanā-  
cāṅkramaṇagarbhasthitijanmābhiniṣkramaṇābhīsambodhyadhyeṣaṇa-  
mahādharmacakrapravartanamahāparinirvāṇabhūmir iti sarvatathā-  
gatakāryam adhiṭiṣṭhati yathāśayeṣu satveṣu yathāvaineyikeṣu \* /  
evaṃ dvayor api yāvad yāvanti tāsu lokadhātuṣu paramāṇurajāṃsi  
saṃvidyante tato 'pi bhūyo 'prameyeṣu lokadhātukoṭīniyutaśatasaha-  
sreṣu (suit le passage placé entre deux astérisques) /

## I

Sa evaṃjñānavaśitāprāptaḥ suviniścitamahājñānābhijña ākāṅkṣan  
(abrégé : A.) saṃkṣiptāyā lokadhātoḥ pariśuddhatām adhiṭiṣṭhati /  
pariśuddhāyā lokadhātoḥ saṃkṣiptatām adhiṭiṣṭhati / A. saṃkṣiptāyā  
lokadhātor vistṛṇatām adhiṭiṣṭhati (abrégé : AD.) / vistṛṇāyāḥ  
saṃkṣiptatām AD. / evaṃ vipulamahadgatāpramāṇasūkṣmaudārika-  
vyatyastīvamūrdhasamatalādīnām sarvalokadhātūnām vṛṣabhatayā-  
nantam abhinirhāram AD. / A. ekasmin paramāṇurajasy ekām api  
lokadhātuṃ sarvavātīm sacakravādaparikhām AD. / tac ca paramā-  
ṇurajo na vardhayati tām ca kriyām ādarśayati (abrégé : &) / dve 'pi  
tisro 'pi catasro 'pi pañcāpi yāvad anabhilāpyā api lokadhātūr ekasmin  
paramāṇurajasi sarvāḥ sacakravādaparikhā AD. & / A. ekasyāṃ loka-  
dhātau dvilokadhātuvyūham ādarśayati / A. yāvad anabhilāpyaloka-  
dhātuvyūham ādarśayati / A. ekalokadhātuvyūhaṃ dvayor lokadhātvor  
ādarśayati / yāvad anabhilāpyāsu lokadhātuṣv ādarśayati / A. yāvad  
anabhilāpyāsu lokadhātuṣu yaḥ satvadhātus tam ekasyāṃ lokadhātau

saṃdadhāti na ca satvān viheṭṭhayati (abrégé : &) / A. ekasyāṃ lokadhātāu yāvān satvadbhātus tam anabhilāpyāsu lokadhātuṣu & / A. anabhilāpyalokadhātugatān satvān ekavālapathe & / A. ekavālapatha ekaṃ sarvabuddhaviśayavyūham ādarśayati / A. yāvad anabhilāpyān sarvākārabuddhaviśayavyūhān ādarśayati / A. yāvanty anabhilāpyāsu lokadhātuṣu paramānurajāṃsi tāvata ātmabhāvān ekakṣaṇalavamubūrtena nirmimīte / ekaikasmimś cātmabhāve tāvata eva pāṇin saṃdarśayati / taiś ca pāṇibhir daśasu dikṣu buddhapūjāyāṃ prayujyate / ekaikena ca pāṇinā gaṅgānadivālikāsamān puṣpapuṭāṃś teṣāṃ buddhānāṃ bhagavatāṃ kṣipati / yathā puṣpāṇāṃ evaṃ gandhānāṃ mālāyānāṃ vilepanānāṃ cūrṇānāṃ cīvarāṇāṃ chatrāṇāṃ dhvajānāṃ patākānāṃ evaṃ survavyūhānāṃ / ekaikasmimś ca kāye tāvanty eva śirāṃsy AD. / ekaikasmimś ca śirasi tāvatīr eva jihvā AD. / tābhis teṣāṃ buddhānāṃ bhagavatāṃ varṇaṃ bhāṣate / citlotpāde ca daśadikṣpharaṇaṃ gacchati / cittakṣaṇe cāpramāṇā abhisambodhīr yāvan mahāparinirvāṇavyūhān AD. / apramāṇakāyatāṃ ca tryadhvatāyāṃ AD. / svakāye cāpramāṇānāṃ buddhānāṃ bhagavatāṃ aprameyān buddhakṣetraguṇavyūhān AD. / sarvalokadhātusaṃvartavivartavyūhāṃś ca svakāye AD. / sarvā vātamaṇḍalīś caikaromakūpād utsrjati / na ca satvān viheṭṭhayati / A. caikān apskandhaparyantāṃ lokadhātum AD. / tasyāṃ ca mahāpadmāṃ AD. / tasya ca mahāpadmāsya prabhāvabhāsavūhenānantā lokadhātūḥ spharati / tatra ca mahābodhivṛkṣaṃ ādarśayati / yāvat sarvākāravaroṇaṃ sarvajñātvaṃ saṃdarśayati / svakāye daśadīrṇaṇīdyuccandrasūryaprabhā yāvat sarvāvabhāsaprabhā AD. / ekamukhavātena caikaikasyā diśaḥ prati-diśaṃ anantā lokadhātūḥ kampayati / na ca satvān uttrāśayati / daśadiśaṃ ca vātasamvartanīm tejasaṃvartanīm apsamvartanīm AD. / sarvasatvāṃś ca A. yathābhiprāyaṃ rūpāśrayālaṃkṛtān AD. / svakāye ca tathāgatakāyaṃ AD. tathāgatakāye ca svakāyaṃ AD. / tathāgatakāye svabuddhakṣetram AD. svabuddhakṣetre ca tathāgatakāyaṃ AD. / iti hi bho jinaputra dharmameghāyāṃ bodhisatvabhūmau pratiṣṭhito bodhisatva imāni cānyāni cāprameyāsaṃkhyeyāni pṛddhivikurvaṇa-koṭīnayutaśatasahasrāṇy ādarśayati / <sup>1</sup>

1. Comparer le texte pareil du Vimalakīrtinirdeśa, ch. VI, Eastern Buddhist III, 4 : « a bodhisattva can manifest in a single pore of his skin all the lands in all the ten quarters, even the sun, moon and stars », etc.



## J

Atha khalu tasyāḥ parśadaḥ keśāṃcid bodhisatvānāṃ keśāṃcid devanāgayakṣagandharvāsuraḥ aruḍakimnaramahoragaśakrabrahmaloka-pālamahēśvaraśuddhāvāsānāṃ etad abhavad yadi tāvad bodhisatvasyaivam apramāṇa rddhyabhisamskāragocaras tathāgatānāṃ punaḥ kimrūpo bhaviṣyatīti / atha khalu vimukticandro bodhisatvas tasyāḥ parśadaś cittāśayavicāram ājñāya vajragarbhaṃ bodhisatvam etad avocat / samśayitū vateyaṃ bho jinaputra parśat sūdhv asyāḥ samśayacchityartham kimcinmātram bodhisatvavyūhaprātihāryaṃ samdarśaya / atha khalu vajragarbho bodhisatvas tasyāṃ velāyāṃ sarva-buddhakṣetrakāyasvabhāvasaṃdarśanam nāma bodhisatvasamādhim samāpadyate / samanantarasamāpanne vajragarbhe bodhisatve sarva-buddhakṣetrakāyasvabhāvasaṃdarśanam bodhisatvasamādhim atha tāvad eva sū sarvāvatī bodhisatvaparśat sū ca devanāgayakṣa ... etc. jusque : śuddhāvāsaparśad vajragarbhasya bodhisatvasya kāyāntarībhūtam ātmānaṃ samjānīte sma tatra ca buddhakṣetram abhinirvṛttaṃ samjānīte sma / tasmimś ca buddhakṣetre ya ākāravyūhās te na sukarāḥ paripūrṇayāpi kalpakotya prabhāvayitum / tatra ca bodhivṛkṣaṃ daśatrisāhasraśatasahasraviṣkambhaskandhaṃ paripūrṇatrisāhasrakotīvipulāpramāṇaviṭapodviddhaśikharāṃ tadanurūpaṃ ca tasmim bodhimāṇḍe śiṃhāsanavaipulyaṃ tatra sarvābhijñāmātirājaṃ nāma tathāgataṃ bodhimāṇḍavaragataṃ samapaśyat / iti hi yāvantaḥ tatra vyūhāḥ saṃdrśyante te na sukarāḥ paripūrṇayāpi kalpakotya prabhāvayitum / sa idaṃ mahāprātihāryaṃ saṃdrśya tāṃ sarvāvatīm bodhisatvaparśadaṃ tāṃ ca devanāga ... etc. jusque : śuddhāvāsaparśadaṃ punar eva yathāsthāne sthāpayāmāsa / atha khalu sū sarvāvatī parśad āścaryapṛptā tūṣṇīmbhūtā tam eva vajragarbhaṃ bodhisatvaṃ nidhyāyanti sthitābhūt / atha khalu vimukticandro bodhisatvo vajragarbhaṃ bodhisatvam etad avocat / āścaryam idaṃ bho jinaputrādbhutaṃ yāvad acintyopamasya samādher nimeṣavyūhāprabhāvaḥ / tat ko nāmāyaṃ bho jinaputra samādhīḥ / vajragarbho bodhisatva āha / sarva-buddhakṣetrakāyasvabhāvasaṃdarśano nāmāyaṃ bho jinaputra samādhīḥ / vimukticandro bodhisatva āha / kaḥ punar bho jinaputrāsya samādher gocaraviśayavyūhaḥ / vajragarbho bodhisatva āha / ākā-

ākṣaṇ bho jinaputra bodhisatvo 'sya samādheḥ suparibhūvitatvād gaṇ-  
 gānadīvālikāsamalokadhātuparamūnurajaḥsamāni daśabuddhakṣetrūṇi  
 svakāya ādarśayed ato vā bhūya uttari / idrṣānām bho jinaputra bodhi-  
 satvasamādhinām dharmameghāyām bodhisatvabhūmau sthito bodhi-  
 satvo bahūni śatasahasrāṇi pratilabhate / tena tasya bodhisatvasya  
yāvad yauvarājyaprapṭair api bodhisatvaih sādhumatibodhisatvabhū-  
mau pratiṣṭhitair (abrégé : Y.) na sukarāḥ kāyaḥ kāyakarma vā  
jñātum (abrégé : &) / na sukarā vāg vākkarma vā & na sukaṛaṃ  
 maṇo manaskarma vā & na sukararddhir & na sukaṛaṃ tryadhvavi-  
 lokitaṃ & na sukarāḥ samādhigocarānupraveśo & na sukaro jñāna-  
 viśayo & na sukaṛaṃ vimokṣavikrīḍitaṃ & na sukaṛaṃ nirmāṇakarma  
 vādhiṣṭhānakarma vā prabhāvakarma vā & na sukaṛaṃ yāvat saṃnā-  
 sataḥ kṛānotkṣepanikṣepakarmāpi & Y. / evaṃ apramāṇā bho jina-  
 putreyaṃ dharmameghā bodhisatvabhūmiḥ samāsanirdeśato vistara-  
 śaḥ punar asaṅkhyeyakalpaśatasahasranirdeśāparyantākārato draṣṭa-  
 vyā / vimukticaṇḍro bodhisatva āha / kīdrṣo bho jinaputra tathāgata-  
 gocaraviśayapraveśo yatredaṃ bodhisatvānām caryāviśayādhiṣṭhānam  
 evaṃ apramāṇam / vajragarbho bodhisatva āha / tadyathāpi nāma  
 syād bho jinaputra kaścid eva puruṣaś cāturdvīpikāyā lokadhātor  
 dvau trīn vā kolāsthimātrān pāṣāṇān gṛhītvaivaṃ vadet / kiyatī nu  
 khalu sā pṛthivīdhātur aparyantāsu lokadhātūṣv itaḥ pāṣāṇebhyo  
 mahadgatatayā vāpramāṇatveneti / idrṣam idaṃ mama tvadvacanam  
 pratibhāti / yas tvam apramāṇajñāninām tathāgatānām arhatām  
 samyaksambuddhānām dharmatām bodhisatvadharmatayā tulayasi /  
 api tu khalu punar bho jinaputra yathā cāturdvīpikāyā lokadhātoḥ  
 paritṭā pṛthivīdhātur yodgṛhītāpramāṇāvaśiṣṭā / evaṃ eva bho jina-  
 putrāsyā eva tāvad dharmameghāyā bodhisatvabhūmer aprameyān  
 kalpān nirdiśyamānāyāḥ pradeśamātraṃ nirdiṣṭaṃ syāt / kaḥ punar  
 vādas tathāgatabhūmeḥ / ārocayāmi te bho jinaputra prativedayāmi /  
 ayaṃ me tathāgataḥ purataḥ sthitaḥ sāksībhūtaḥ / sa ced bho jina-  
 putra daśasu dikṣv ekaikasyām diśy aparyantalokadhātuparamūnura-  
 jaḥsamāni buddhakṣetrāṇy evaṃbhūmiprapṭair bodhisatvaih pūrṇāni  
 bhaveyur yathekṣuvanam vā naḍavanam vā veṇuvanam vā tilavanam  
 vā śālivanam vā teṣāṃ aparyantakalpābhinihrṣto bodhisatvacaryābhi-  
 nirhāras tathāgatasyaikaakṣaṇajñānaprasṛtasya tathāgataviśayasya

(suit le passage placé entre deux astérisques dans la section K, 8<sup>me</sup> bhūmi) / iti hi bho jinaputraivaṃjñānānugato bodhisatvas tathāgatādvayakāyavācetto bodhisatvasamādhībalaṃ ca notsṛjati buddhadarśanapūjopasthānaṃ ca karoti / sa ekaikasmīn kalpe 'paryantāṃs tathāgatān sarvākārābhīnirhārapūjābhīḥ pūjayati / audārikānugatayā pūjayā teṣāṃ ca buddhānaṃ bhagavatāṃ adhiṣṭhānāvabhāsaṃ sampratīcchati / sa bhūyasyā mātrayāsamhāryo bhavati dharmadhātuvibhaktiparipreṣhānirdeśaiḥ / anekān kalpān anekāni kalpasātāni ... etc. jusque : anekāni kalpakoṭīnayutaśatasahasraṇi / tadyathāpi nāma bho jinaputra divyakarmārakṛtaṃ mahābharaṇopacāraṃ mahāmaṇiratnapratyupataṃ vaśavartino devarājasyottamāṅge kaṇṭhe vābaddham asaṃhāryaṃ bhavati tadanyair divyamānuṣyakair ābharaṇavibhūṣaṇopacārāiḥ / evam eva bho jinaputra bodhisatvasyemāṃ daśamīṃ dharmameghāṃ bodhisatvabhūmim anuprāptasya te bodhisatvajñānopacārā asaṃhāryā bhavanti sarvasatvāiḥ sarvaśrāvakapratyekabuddhaiḥ prathamāṃ bodhisatvabhūmim upādāya yāvan navamīṃ bodhisatvabhūmim anuprāptair bodhisatvāiḥ / asyāṃ ca bodhisatvabhūmau sthitasya bodhisatvasya jñānāvabhāsaḥ satvānaṃ yāvat sarvajñajñānāvātārāya saṃvartate 'saṃhāryas tadanyair jñānāvabhāsaḥ / tadyathāpi nāma bho jinaputra maheśvarasya devarājasyābhiṭtikrāntā bhavati sarvopapattyāyatanāni satvānaṃ ca kāyāśrayān prahlādayati / evam eva bho jinaputra bodhisatvasyāsyāṃ daśamīṃ dharmameghāyāṃ bodhisatvabhūmau sthitasya jñānāvabhāsaṃhāryā bhavati sarvaśrāvakapratyekabuddhaiḥ prathamāṃ bodhisatvabhūmim upādāya yāvan navamībodhisatvabhūmipratīṣṭhitair bodhisatvair yāvat sarvajñajñānadharmatāyāṃ ca satvān pratiṣṭhāpayati / sa khalu punar bho jinaputra bodhisatva evaṃjñānānugato buddhair bhagavadbhis tryadhvajñānaṃ ca saṃśrāvyate / dharmadhātuprabhedajñānaṃ ca sarvalokadhātuspharaṇaṃ ca sarvalokadhātuvabhāsaḥ adhiṣṭhānaṃ ca sarvasatvakṣetradharmaparijñānaṃ ca sarvasatvacittacaritānupaveśajñānaṃ ca sarvasatvayathākālaparipākajñānaṃ ca vinayānatikramaṇaṃ ca sarvadharmapravicayavibhaktijñānakaūśalyaṃ ca samāsato yāvat sarvajñajñānāpramāṇatā ca saṃśrāvyate // tasya daśabhyah pāramitābhyo jñānapāramitātirikatatamā bhavati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānaṃ / iyaṃ bho jinaputra

bodhisatvasya dharmameghā nāma daśamī bodhisatvabhūmiḥ samāsanirdeśato vistaraśaḥ punar asaṃkhyeyāparyantakalpanirdeśaniṣṭhāto 'nugantavyā / yasyām pratiṣṭhito bodhisatvo bhūyastvena maheśvaro bhavati devarājaḥ kṛtī prabhuḥ satvānām sarvaśrāvakapratyeka-buddhabodhisatvapāramitopadeśeṣv asaṃhāryo dharmadhātuvibhakti-pariprechānirdeśaiḥ / yac ca kiñcit ... 3 P, l. 4 etc. jusqu'à la fin de la 3<sup>me</sup> bhūmi. On doit remplacer ici " śatasahasram " par " daśa-buddhakṣetrānabhilāpyakoṭīnayutaśatasahasraparamāṇurajaḥsama ". Dharmameghā nāma bodhisatvabhūmir daśamī //

## PARĪNDANĀPARIVARTTA

## A

Imās tāḥ khalu punar bho jinaputrā daśa bodhisatvabhūmayāḥ samāsanirdeśato nirdiṣṭā vistaraśaḥ punar aparyantakalpanirdeśaniṣṭhāto 'nugantavyāḥ / yā atītānāgatapratyutpannair buddhair bhagavadbhir bhāṣitās ca bhāṣiṣyante ca bhāṣyante ca // tāḥ khalu punar bho jinaputraitā daśa bodhisatvabhūmayāḥ sarvākārasarvajñājñānānugatā draṣṭavyā anupūrvābhimukhatvāt / tadyathāpi nāma bho jinaputrānavataptahradaprabhavaṃ pravahad vāri caturbhir mahāna-ḍisrotomukhair jambūdvīpaṃ saṃtarpyākṣayaṃ bhūyo vivṛddham aprameyāṇāṃ satvānām upakāribhūtaṃ yāvan mahāsamudram arpayati tac ca vāry ādita eva mahāsāgarābhimukham / evam eva bho jinaputra bodhicittamahāhradaprabhavaṃ pravahat kuśalamūlavāri mahāprañidhānanadīsrotomukhaiś caturbhiḥ saṃgrahavastubhiḥ sarvasatvadhītaṃ saṃtarpyākṣayaṃ bhūya uttari vivṛddham ' aprameyāṇāṃ satvāpām upakāribhūtaṃ yāvat sarvākārasarvajñājñānamahāsamudram arpayati tac ca kuśalamūlavāry ādita eva sarvajñātāmahāsāgarābhimukham /

## B

Tāḥ khalu bho jinaputraitā daśa bhūmayo buddhajñānaṃ pratītya prajāyante / tadyathāpi nāma bho jinaputra mahāprthivīm pratītya

daśa mahāratnaparvatarājāḥ prajāyante / tadyathā himavān parvatarājo gandhamādano vaidalya (var. : vaipulya ; le traducteur japonais suivant Kumārajīva et Buddhahadra rend par : khadiraka) ṛṣigirir yugaṇḍharo 'śvakarṇagirir nimindharaś cakravādāḥ ketumān sumeruś ca mahāparvatarājāḥ / tatra bho jinaputra tadyathāpi nāma himavān parvatarāja ākaraḥ sarvabhāṣajyajātīnām aparyantaḥ sarvabhāṣajyajātigrāhaṇatayā / evam eva bho jinaputra (abrégé : E.) pramuditāyām bodhisatvabhūmau sthito bodhisatva ākaro bhavati sarvalaukikakāvyaśāstramantravidyāsthānānām aparyantaḥ sarvalaukikakāvyaśāstramantravidyopāyena // tadyathāpi nāma bho jinaputra (abrégé : T.) gandhamādano mahāparvatarāja ākaraḥ sarvagandhajātīnām aparyantaḥ sarvagandhajātigrāhaṇena / E. vimalāyām bodhisatvabhūmau sthito bodhisatva ākaro bhavati (abrégé : B.) sarvabodhisatvaśīlasaṃvaracārītragandhasaṃgrāhaṇena // T. vaidalyo mahāparvatarājāḥ śuddho ratnamaya ākaraḥ (abrégé : M.) sarvaratnajātīnām aparyantaḥ sarvalaukikaratnajātigrāhaṇena / E. prabhākaryām B. sarvalaukikadhyānābhijñāvimokṣasaṃādhisamāpattīnām aparyantaḥ sarvalaukikadhyānābhijñāvimokṣasaṃādhisamāpattipariṣṭhānirdeśaiḥ (abrégé : P.) // T. ṛṣigirir M. pañcābhijñānām ṛṣiṇām aparyantaḥ pañcābhijñāṛṣigāṇanayā / E. arcīṣmatyām B. sarvamārgāmārgāntarāvatāranirdeśaviśeṣajñānānām aparyantaḥ sarvamārgāmārgāntaraviśeṣajñānapariṣṭhānirdeśaiḥ // T. yugaṇḍharo M. sarvayakṣamaharddhikānām aparyantaḥ sarvayakṣamaharddhikagāṇanayā / E. sudurjayāyām B. sarvābhijñārdhivikurvaṇapratīhāryāṇām aparyantaḥ sarvābhijñārdhivikurvaṇapratīhārya P. // T. āśvakarṇagirir M. sarvaphalajātīnām aparyantaḥ sarvaphalajātigrāhaṇena / E. abhimukhyām B. pratītyasaṃutpādāvatāranirdeśānām aparyantaḥ śrāvaka-phalābhisamaya P. // T. nimindharo M. sarvanāgamaharddhikānām aparyantaḥ sarvanāgamaharddhikagāṇanayā / E. dūraṅgamāyām B. upāyaprajñānirdeśānām aparyantaḥ pratyekabuddhaphalābhisamaya P. // T. cakravāḍo M. vaśībhūtānām aparyanto vaśībhūtagāṇanayā / E. acalāyām B. sarvabodhisatvavaśītabhinirhārāṇām aparyanto lokadhātuvibhakti P. // T. ketumān M. asuramaharddhikānām aparyanto 'suramaharddhikagāṇanayā / E. sādhumatyām B. sarvasatvapravṛtti-

nivṛttijñānopacārāṇām aparyantaḥ sarvajagatsambhavavibhava P. // T. sumerur M. sarvadevamaharddhikāṇām aparyantaḥ sarvadevamaharddhikagaṇanayā / E. dharmameghāyām B. tathāgatabalavaiśāradyaṇīkabuddhadharmāṇām aparyanto buddhakāryasaṃdarśana P. // yathā khalu punar ime bho jinaputra daśa mahāratnaparvatā mahāsamudrasambhūtā mahāsamudraprabhāvitāḥ / E. imā api daśa bhūmayāḥ sarvajñātāsambhūtāḥ sarvajñātāprabhāvitāḥ /

### C

T. mahāsamudro daśabhir ākāraiḥ saṃkhyāṃ gacchaty asaṃhāryatayā / katamair daśabhir yad utānupūrvanīmnataś ca mṛtakūṇapāsaṃvāsataś cānyavārisaṃkhyātyajanataś caikasataś ca bahuratnataś ca gambhīraduravagāhataś ca vipulāpramāṇataś ca mahābhūtāvāsataś ca sthitavelānatikramaṇataś ca sarvameghavārisaṃpratyeṣaṇātriptitaś ca / E. bodhisatvacaryā daśabhir ākāraiḥ saṃkhyāṃ gacchaty asaṃhāryatayā / katamair daśabhir yad uta pramuditāyāṃ bodhisatvabhūmau (abrége : &) anupūrvamahāprapīḍhānābhiniṛhāranīmnataḥ / vimalāyām & dauḥśīlyamṛtakūṇapāsaṃvāsataḥ / prabhākāryām & laukikaprajñaptisaṃkhyātyāgataḥ / arcīṣmatyām & buddhābhedyaprasādaikarasataḥ / sudurjayāyām & apramāṇopāyābhijñānālokakriyābhiniṛhārabahuratnataḥ / abhimukhyām & pratītyasamutpādapratyavekṣaṇaduravagāhagāmbhīryataḥ / dūraṃgamāyām & buddhipravicayakaūśalyavipulāpramāṇataḥ / acalāyām & mahāvīryābhiniṛhārasaṃdarśanamahābhūtāvāsataḥ / sādhumatyām & gambhīravimokṣajagaccaritayathāvatprativedhasthitavelānatikramaṇataḥ / dharmameghāyām & sarvatathāgatadharmāvabhāsamahāmeghavārisaṃpratyeṣaṇātriptitaḥ /

### D

T. mahāmaṇiratnaṃ yadā daśa ratnagoṭrāṇy atikramyābhyyutkṣiptaṃ ca bhavati kuśalakarmārasuparīṭipitaṃ ca suparīṇḍitaṃ ca suparīśodhitaṃ ca suparyavadāpitaṃ ca sunirviddhaṃ ca ratnasūtra-svāviddhaṃ coccavaiḍūryamaṇiratnadaṇḍadhvajāgrāvaropitaṃ ca sarvāvabhāsapramuktaṃ ca rājānujñātaṃ ca bhavati / tadā sarvasatvānāṃ sarvaratnasamgrahāya pratyupasthitaṃ bhavati / E. yadā

bodhisatvānām sarvajñatāratnacittotpādo dasāryaratnagotrāṇy atikramyotpanno bhavati dhutaṅṇasamlekhaśīlavratatapaḥsuparītāpitaś ca dhyānasamādhisamāpattisuparipīḍitaś ca mārgāṅgākārasupariśodhitaś copāyābhijñāsuparyavadāpitaś ca pratītyasamutpādasunirviddhaś copāyaprajñāvicitraratnasūtrasvāviddhaś ca vaśitāmahāvaidūryamañiratnadaṇḍadhvajāgrāvaropitaś ca satvacaritapratyavekṣaṇaśrutajñānāvabhāsasamprayuktaś ca tathāgatadharmaśāmyaksambuddhajñānābhīsekānugataś ca bhavati / tadā sarvasatvānām sarvabuddhakāryaratnasamgrahāya pratyupasthito bhavati tadā ca sarvajña ity ākhyāyate /

### E

Ayaṃ khalu punar bho jinaputra bodhisatvacaryāsamudānayanah sarvākārasarvajñajñānagūṇasamcayo dharmamukhaparivarto (abrége : &) nānavaropitakuśalamūlānām satvānām śravaṇāvabhāsam āgamiṣyati / vimukticaṇḍro bodhisatva āha / yeṣāṃ punar bho jinaputrāyaṃ & śravaṇāvabhāsam āgamiṣyati te kiyatā puṇyopacayena samanvāgatā bhaviṣyanti / vajragarbho bodhisatva āha / yāvān bho jinaputra sarvajñajñānasya prabhāvas tāvān sarvajñatācittotpādasamgrahāmbanāt puṇyopacayaḥ syād yāvān sarvajñatācittotpādasamgrahāmbanataḥ puṇyopacayas tāvān evāsyā dharmamukhaparivartasyābhimukhaḥ puṇyopacayo 'nugantavyaḥ / tat kasya hetoḥ / na hi bho jinaputra śakyam anyatra bodhisatvenāyam & śrotuṃ vādhimoktuṃ vā pratyetuṃ vodgrahītuṃ vā dhārayituṃ vā samdhārayituṃ vā / kaḥ punar vādo bhāvanākāraprayogodyogaṇiṣṭpādaneṣu / tasmāt tarhi bho jinaputra sarvajñajñānamukhānugatās te samdhārayitavyā ya imaṃ sarvajñajñānagūṇasamcayadharmamukhaparivartam śroṣyanti śrutvā cādhimokṣyante 'dhimucya cādhārayiṣyanti bhāvanākāreṇa prayokṣyante / atha khalu tasyāṃ velāyāṃ buddhānubhāvena dharmatāpratilambhena ca (abrége : &) daśadiglokadaśabuddhakṣetrakoṭiparamānuraajaḥsamā lokadhātavaḥ śaḍvikāram aṣṭādaśamahānimittam akampanta prākampanta samprākampanta / acalan prācalan samprācalan / avedhanta prāvedhanta samprāvedhanta / araṇan prāraṇan samprāraṇan / akṣubhyan prākṣubhyan samprākṣubhyan / agarjan prāgarjan samprāgarjan / & divyās ca puṣpagandhamālyameghā

abhiprāvarṣan / divyās ca vastrameghā divyās cūrṇameghā divyā  
 ratnameghā (abrégé : D.M.) D. ābharāṇa M.D. chatra M.D. dhvaja  
 M.D. patākā M. abhiprāvarṣan / divyaṃ ca sūryacakrātmabhāva-  
 maṇḍalamañirājasumerumeghavarṣam abhiprāvarṣan / divyaṃ ca  
 sarvarutaravitavādyamañirājasumerumeghavarṣam abhiprāvarṣan  
 (abrégé : MA.) / divyaṃ ca jāmbūnadakanakavarṇaprabhāmaṇḍala  
 MA. / divyās ca tūryatāḍāvacarasamgītimeghā nadanti sma / divya-  
 samatikrāntāḥ sarvajñatābhūmyabhiṣṭavasamgītimeghā nadanti sma /  
 yathā cāsyāṃ lokadhātau cāturdvīpikāyāṃ paranirmitavaśavartino  
 devarājasya vimāne mañiratnagarbhaprāsāde tathā sarvalokadhātuṣu  
 daśa diśaḥ spharitvocyam eva dharmadeśanā sarvatraiva pravartate  
 sma / & daśabhyo digbhyo daśabuddhakṣetrakoṭiparamāṇurajaḥsa-  
 mānāṃ lokadhātūnāṃ pareṇa daśabuddhakṣetrakoṭiparamāṇurajaḥ-  
 samā bodhisatvā āgacchanti daśadiśaṃ spharantas te cāgatyāivam  
 āhuḥ / sādhu sādhu bho jinaputra yas tvam imāṃ bodhisatvabhūmi-  
 dharmatāṃ sūcayasi / vayam api bho jinaputra sarve vajragarbha-  
 samanāmākā eva vajraśrīnāmikābhyo nānālokadhātubhya ihāgatā  
 vajradhvajanāmākānāṃ tathāgatānāṃ antikebhyaḥ / sarvāsu ca tāsu  
 lokadhātuṣv iyam eva dharmadeśanā pravartate buddhānubhāvenai-  
 vaṇrūpāsv eva parṣatsu / ebhir eva padair ebhir eva vyaṃjanair  
 ebhir eva niruktair etam evārtham abhilaṣadbhir anūnam anadhikam  
 anatrīktaṃ / te vyaṃ bho jinaputra sāksībhūtā buddhānubhāvenamā-  
 ṇāṃ parṣadam samprāptāḥ / yathā ca bho jinaputra vyaṃ imāṃ  
 lokadhātūṃ samprāptāḥ tathā ca daśasu diśṣu sarvalokadhātuṣv  
 ekaikasyāṃ lokadhātau cāturdvīpikāyāṃ paranirmitavaśavartibha-  
 vane vaśavartino devarājasya vimāne mañiratnagarbhaprāsāde sam-  
 prāptā iti / (Suivent les gāthās)

Idam avocad vajragarbho bodhisatvo mahāsatto 'bhyanuñjātas  
 tathāgatena / āttamanāḥ sā ca sarvāvati bodhisatvaparṣat sā ca  
 devanāga ... etc. jusque : śuddhāvāsaparṣad bhagavāṃś ca paranir-  
 mitavaśavartīṣu deveṣu viharann acirābhisambuddho dvitīye saptāhe  
 vaśavartino devarājasya vimāne mañiratnagarbhe vajragarbhasya  
 bodhisatvasya bhāṣitam abhyanandann iti // iti parīndanā parivarto  
 nāmaikādaśaḥ // iti śribodhisatvacaryāprasthāno daśabhūmiśvaro  
 nāma mahāyānasūtraratnarājaḥ samāptaḥ //



## ERRATA

- P. xi, l. 10 :      paramārtha      au lieu de pararamārtha.  
P. xxvi, l. 11 :   stūpa                "   "   "   sthūpa.  
P. xxviii, l. 15 : °anupalabdhitā°   "   "   "   °anupalabdhita°
-

# APPENDICE

## BODHISATTVABHŪMI

(MS. unique de Cambridge ; Add. 1702)

VIHĀRAPĀṬALA (fol. 119 a-133 a) <sup>1</sup>

Uddānam / gotraṃ tathādhimuktiś ca pramudito 'dhiśīlam adhi-  
cittaṃ trayāḥ prajāṇā dve ānimitte sūbhogaś cānābhogaś ca pratisaṃ-  
vidas ca paramas ca syāt tathāgatottamo vihāraḥ // evaṃ gotrasam-  
padam upādāya yathoktāyāṃ bodhisattvaśikṣāyāṃ śikṣamāṇānāṃ  
yathokteṣu ca bodhisattvaliṅgeṣu saṃdṛśyamānānāṃ bodhisattva-  
pakṣyaprayogeṣu ca samyakprayuktānāṃ bodhisattvādhyāsayāṃś ca  
yathoktān viśodhayatāṃ bodhisattvānāṃ samāsato dvādaśa bodhi-  
sattvavihārā bhavanti yair bodhisattvavihāraiḥ sarvā bodhisattvaca-  
ryāḥ saṃgrhītā veditavyāḥ / trayodaśas ca tathāgatavihāro yó'sya  
bhavaty abhisambodher niruttaro vihāraḥ / tatra dvādaśa bodhisattva-  
vihārāḥ katame / gotravihāraḥ (abrégé : V.) / adhimukticarya-V. /  
pramudita-V. / adhiśīla-V. / adhicitra-V. / adhiprajñāvihārās trayāḥ /  
bodhipakṣyapratisaṃyuktaḥ satyapratisaṃyuktaḥ pratītyasamutpāda-  
pravṛttinivṛttipratisaṃyuktaś ca / iti yena sa bodhisattvas tattvaṃ pa-  
śyati yac ca tattvaṃ paśyati tasya ca tattvasyājñānād yathā pravṛttir  
duḥkhasya jñānāc ca punar apravṛttir duḥkhasya bhavati sattvānāṃ /  
tad etad bodhisattvasya tribhir mukhaiḥ prajāyā vyavacārayatas  
trayo 'dhiprajñāvihārā bhavanti / sābhisamskāraḥ sābhogo niśchidra-

1. Bodhibhūmyutpattiṣaṭṭhaḥ d'après Guṇavarman (Wogihara, Asaṅga's Bodhi-  
sattvabhūmi p. 12).

mārgavāhano nirnimitto vihāraḥ / anabhisamṣkāro 'nābhogamārgavāhano nirnimitta eva vihāraḥ / pratisamvid-V. / paramas ca pariniṣpanno bodhisattvavihāraḥ / ime te dvādaśavidho bodhisattvānām bodhisattvavihārair eṣām sarvavihārasaṃgrahaḥ sarvabodhisattvacaryāsaṃgraho bhavati / tāthāgataḥ punar vihāro yaḥ sarvabodhisattvavihārasamatikrānto 'bhisambuddhabodher vihāraḥ / tatra tāthāgatasya paścimasya vihārasya pratiṣṭhāyogasthāne paścime (le chapitre « pratiṣṭhā » occupe les feuilles 140 b-150 a du MS. original) sāka-lyena nirdeśo bhaviṣyati / dvādaśānām punar bodhisattvānām vihārānām yathā vyavasthānam bhaviṣyati tathā nirdekṣyāmi / katamaś ca bodhisattvasya *gotravihāraḥ* / katham ca bodhisattvo gotrastho viharati / iha bodhisattvo gotravihārī prakṛtibhadrasaṃtānatayā prakṛtyā bodhisattvaguṇair bodhisattvārhaiḥ kuśalair dharmaiḥ samanvāgato bhavati / tatsamudācāre ca saṃdṛśyate prakṛtibhadratayaiva na haṭhayogena tasmin kuśale pravartate 'pi tu pratisamkhyānataḥ <sup>1</sup> sānugrahaḥ <sup>2</sup> sambhṛto (chinois : samvṛto) bhavati / sarveṣām ca buddhadharmānām gotravihārī bodhisattvo bījadharo bhavati / sarvabuddhadharmānām asya sarvabījāny ātmabhāvagatāny āśrayagatāni vidyante / audārikamalavigataś ca bodhisattvo gotravihārī bhavati / abhavyaḥ sa tadrūpaṃ saṃkleśaparyavasthānam sammukhikartuṃ yena paryavasthānena paryavasthito 'nyatamad ānantaryakarma samudācāret kuśalamūlāni vā samucchindyād yaś ca vidhir gotrasthasya gotrapaṭale (le premier chap. « gotra » occupe les feuilles 1 b-6 a du MS. original) nirdiṣṭaḥ sa gotravihārīṇo bodhisattvasya vistareṇa veditavya ity ayam ucyate bodhisattvasya gotravihāraḥ // tatra katamo bodhisattvasyādhimukticaryāvihāraḥ / iha bodhisattvasya prathamam cittotpādam upādāyāsuddhādhyāśayasya yā kācid bodhisattvacaryā ayam asyādhimukticaryāvihāra ity ucyate / tatra gotravihārī bodhisattvas tadanyeṣām sarveṣām bodhisattvavihārānām ekādaśānām tāthāgatasya ca vihārasya hetumātre vartate / hetuparigraheṇa tu tena kaścit tadanyo bodhisattvavihāra ārabdho (chinois et tibétain : nārabdho) bhavati na pratilabdho na viśodhitaḥ kutaḥ punas tāthāgatavihāraḥ / adhimukticaryāvihārīṇaḥ punar bodhi-

1. Hsüan Chuang : apratisamkhyānataḥ.

2. omis dans la version tibétaine.

sattvena sarve bodhisattvavihārās tāthāgataś ca vihāra ārabdhā bhavanti na tu pratilabdā na viśodhitāḥ // sa eva tv adhimukticaryā-vihāraḥ pratilabdho bhavati / tasyaiva cāyaṃ viśuddhaye pratipannaḥ (comparer les Candidats de l'Abhidharmakośa, chap. 6) / adhimukticaryāvihāre pariśuddhe pramuditavihāraṃ pūrvārabdham eva pratilabhate / tasyaiva ca viśuddhaye pratipannaḥ / pramuditavihāre pariśuddhe adhiśilavihāraṃ pūrvārabdham eva pratilabhate tasyaiva ca viśuddhaye pratipanno bhavati / (tib. fol. 189 a, ligne 8 ; Paris, Bibl. Nat., tib. n. 246) evaṃ vistareṇa yāvat paramaḥ pariniṣpanno bodhisattvavihāro veditavyaḥ / parame pariniṣpanne bodhisattvavihāre pariśuddhe 'nantaraṃ pūrvārabdhasya tāthāgatasya vihārasya sakṛt pratilambho viśuddhiś ca veditavyā / idaṃ tāthāgatavihāre bodhisattvavihārebhyaḥ viśeṣaṇaṃ veditavyam / tatra katamo bodhisattvasya (mots soulignés abrégés : T.) pramudita-V. / yaḥ śuddhādhyāśayasya bodhisattvasya vihāraḥ / T. adhiśīla-V. / yo 'dhyāśayaśuddhinidānena prakṛtiśīlena saṃyuktasya V. / T. adhicitā-V. / yo 'dhiśīlavihāraśuddhinidānato laukikadhyānasamādhisamāpattibhir V. / T. bodhipakṣapratisaṃyukto 'dhiprajña-V. / yo laukikaṃ jñānaviśuddhisamniśrayabhūtaṃ samādhim niśritya satyāvabodhāya saṃyaksamṛtyupasthānādīnāṃ saptatṛiṃśad bodhipakṣyāṇāṃ dharmāṇāṃ pravacaya-V. / T. satyapratisaṃyukto 'dhiprajña-V. / yo bodhipakṣyapracayaṃ niśritya yathāvat satyāvabodha-V. / T. pratīyasamutpādapravṛttinivṛttipratisaṃyukto 'dhiprajña-V. / yas tam eva satyāvabodham adhipatiṃ kṛtvā tajjñānātmahetukaduḥkhapracaya-prabhāvitā tajjñānāc ca sahetukaduḥkhanirodha-pravicaya-prabhāvito V. / tatra katamo bodhisattvānāṃ (abrégé : TM.) sābhisamskāraḥ sābhogo nirnimitto V. / yas tam eva trividham apy adhiprajñavihāraṃ adhipatiṃ kṛtvābhisamskāreṇābhogena niśchidranirantaḥ sarvadharmeṣu tathā nirvikalpaḥ prajñābhāvanāsahagato V. / TM. anabhisamskāro 'nābhogo nirnimitto V. / yas tasyaiva pūrvakasya nirnimittasya vihārasya bhāvanābhūlyāt svarasenaiva niśchidranirantaravāhinārgānugato V. / TM. pratisaṃvid-V. / yas tam eva supariśuddhaṃ niścalaṃ prajñāsamādhim niśritya mahāmātikaipulyam anuprāptasya pareṣāṃ dharma-samākhyānānuttaryam ārabhya dharināṇāṃ paryāyārthanirvacanaprabhedapracaya-V. / T. paramo V. / yatrasthito

bodhisattvo bodhisattvamārganiṣṭhāgato 'nuttarāyāṃ samyaksambodhau mahādharmābhisekaprāpta ekajātipratibaddho vā bhavati caramabhaviko vā yasya vihārasyānantaram sahitam evānuttarāṃ samyaksambodhim abhisambudhya sarvabuddhakāryaṃ karoti // tatrādhimukticaryāvihāre bodhisattvo bodhisattvabhāvanāyāṃ parīttakārī bhavati cchidrakārī aniyatakārī punarlābhaparihāṇitaḥ / pramuditavihāre bodhisattvas tasyāṃ eva bodhisattvabhāvanāyāṃ vipulakārī bhavaty acchidrakārī niyatakārī yathāpratīlabdhāparihāṇitaḥ / yathā pramuditavihāre evaṃ yāvat triṣu adhiprajñāvihāreṣu / prathamam nirnimittam vihāram upādāya yāvat paramād bodhisattvavihārād bodhisattvo bodhisattvabhāvanāyāṃ apramāṇakārī bhavaty acchidrakārī niyatakārī ca // tatrādhimukticaryāvihāre bodhisattvanirnimittabhāvanāyāḥ samārambho veditavyaḥ / pramuditavihāre 'dhiśīlādhi-cittādhiprajñāvihāreṣu tasyā bodhisattvanirnimittabhāvanāyāḥ pratilambho veditavyaḥ / prathamā 'nimittavihāre samudāgamo dvitiye 'nimittavihāre bodhisattvasya nirnimittabhāvanāyāḥ pariśuddhir veditavyā / pratisaṃvidvihāre parame ca vihāre tasyā eva bodhisattvanirnimittabhāvanāyāḥ phalaprāptyanubhavanatā veditavyā // adhimukticaryāvihāre vartamānasya bodhisattvasya ke ākārāḥ kāni līṅgāni kāni nimittāni bhavanti / adhimukticaryāvihāre vartamāno bodhisattvaḥ pratisaṃkhyānaliko bhavati / bodhisattvakṛtyaprayogeṣu pratisaṃkhyāya prajñāyā prayujyate na tu prakṛtyā tanmayatayā / dr̥ḍhāyā avivartyāyā bodhisattvabhāvanāyā alābhī bhavati / yathā bhāvanāyā evaṃ bhāvanāphalasya vividhānām pratisaṃvidābhijñāvimokṣasamādhisamāpattinām / pañca ca bhayāny asamatikrānto bhavati / ājīvikābhayaṃ (abrégé : &) aśloka & maraṇa & durgati & parśacchāradya & ca / pratisaṃkhyāya ca sattvārtheṣu prayujyate na prakṛtyanukampāprematayā / ekadā ca sattveṣu mithyāpi pratipadyate kāyena vācā manasā / ekadā viṣaye 'dhyavasito bhavati / ekadā āgrhītapariśkāratāyāṃ api saṃdr̥ṣyate / śraddhāgāmī ca bhavati pareṣāṃ buddhabodhisattvānām na tu pratyātmaṃ tattvajñō bhavati yad uta tathāgatam vā ārabhya dharmam vā saṃgham vā tattvārtham vā buddhabodhisattvaprabhāvam vā hetum vā phalam vā prāptavyam vārtham prāpyopāyam vā gocaram vā parīttena ca śrutamayacintāmayena jñānena samanvāgato bhavati nāpramāṇena /

(tib. fol. 191 b, l. 5) tad api cāśyaikadā sampramuṣyate sampramoṣa-dharmaś ca bhavati / duḥkhaṃ ca dhandhābhijñāyā (ou bien : -ābhijñāyā ; dhandha correspond au terme tibétain bul ba) bodhisattvapratipadā samanvāgato bhavati / na ca tīvraacchando bhavati mahābodhāv uttaptavīryo gambhīrasaṃniviṣṭaprasādaḥ / triṣu ca sthāneṣu muṣitasmr̥tir bhavati / viṣayeṣu manāpāmanāpeṣu rūpaśabdagandharasaspraṣṭavyadharṃeṣv ekadā viparyastacittatayā/upapattau tatra tatrāt-mabhāvāntare pratyājātasya pūrvakātmabhāvavismaraṇāt / uddiṣṭā-nām udgr̥hitānām dharmāṇām cirakṛtacirabhāsitasya caikadā vismarāṇāt / evaṃ eṣa triṣu sthāneṣu muṣitasmr̥tir bhavati / ekadā ca medhāvī bhavati dharmāṇām udgrahaṇārthapraveśasamarthaḥ / ekadā na tathā / ekadā smṛtimān bhavati / ekadā muṣitasmr̥tijātiyaḥ / na ca sattvānām yathāvad vinayopāyābhijñāo bhavati nāpy ātmano buddha-dharmābhinihāropāyābhijñāḥ / haṭhena (nan gyis) ca pareṣāṃ dharmāṃ deśayaty avavūdānuśāsanīm vā pravartayati / sū cāśya haṭhena pravartitā na yathābhūtam ājñāya / ekadā vandhyo bhavaty ekadā cāvandhyo rātriḥśiptānām iva śarāṇām yadṛcchāsiddhitām upādāya / ekadā ca cittam apy utpāditam mahābodhād utsrjati / ekadā bodhisattvaśīlasaṃvarasamādānān nivartate notsahate vā / ekadā sattvārthakriyāprayukto 'pi khedam antarā kṛtvā tasmāt sattvārthakriyāprayogāt pratinivartate / āśayataś cātmanaḥ sukhakāmo bhavati pratisaṃkhyāya ca parasukhakāmaḥ / bodhisattvaskhaliteṣu ca pariññābahulo bhavati na tu pariññāya pariññāyāśeṣaprahāṇam vā punaḥ punaḥ skhalitādhyācāratayā / ekadā neyaś ca bhavaty asmād bodhisattvapiṭakadharṃavinayāt / ekadā gambhīrām udārām (dharmadeśanām) śrūtvā uttrasyati bhavati cāśya cetaso vikampitatanṛ vimatiḥ saṃdehaś ca / sarveṇa ca sarvaṃ mahākaraṇāsamudācāravirahito bhavati sattveṣu / alpena ca litasukhopasaṃhāreṇa sattveṣu pratyupasthito bhavati na vipulenāprameyeṇa ca / sarvāsu paripūrṇāsu yathānirdiṣṭāsu bodhisattvaśikṣāsu śikṣate na ca sarvaiḥ paripūrṇair yathānirdiṣṭair bodhisattvaliṅgaiḥ samanvāgato bhavati / na ca sarveṣu yathānirdiṣṭeṣu bodhisattvapakṣaprayogeṣu paripūrṇeṣu saṃdr̥śyate / dūre cānuttarāyāḥ samyaksambodher ātmānaṃ pratyeti na ca tathā nirvāṇe 'syādhyāśayaḥ saṃniviṣṭo bhavati yathā saṃsārasaṃsr̥tau / uttaptair acalaiś ca kuśalair bodhipakṣyair dharmair

asamanvāgato bhavati / itimāny evambhāgiyāni liṅgāni nimittānime ākāra adhimuktīcaryāvihāre vartamānasya bodhisattvasya veditavyāḥ // adhimuktīcaryāvihāre mṛdvyāṃ kṣāntiāṃ <sup>1</sup> (daśavihārāvasthā) vartamānasya bodhisattvasyaīśāṃ yathānirdiṣṭānām ākāraliṅganimittanām adhimātratā veditavyā / madhyāyāṃ kṣāntau (daśacaryāvasthā) vartamānasyaīśāṃ ākāraliṅganimittanām mṛdutā tanutvaṃ veditavyam / adhimātrāyāṃ (daśapariṇāmanāvasthā) eva kṣāntau vartamānasyaīśāṃ cākāraliṅganimittanām aśeṣaprahāṇānantaraṃ ca pramuditavihārapraveśo bodhisattvasya veditavyaḥ / pratilambhāyogena tasyāsyā pramuditavihāriṇa ete ca sarvadharmāḥ sarveṇa sarvaṃ na bhavanti ye 'dhimuktīcaryāvihāravihāriṇa ākhyātāḥ / etad viparyayeṇa ca sarve śukladharmāḥ samvidyante yair ayaṃ samanvāgato bodhisattvaḥ śuddhādhyāśaya ity ucyate / kiṃ cāpy adhimuktīcaryāvihāre 'pi vartamānasya bodhisattvasya mṛdumadhyādhimātrayogenottarottarā śuddhir adhimokṣasyāsti na tv asāv adhyāśayaśuddhir ity ucyate / tat kasya hetoḥ / tathā so 'dhimokṣa ebhir anekavidhair upakleśair upakliṣṭaḥ pravartate / pramuditavihārasthitasya tu bodhisattvasya sarveṣāṃ eṣāṃ adhimokṣopakleśānām prahāṇān nirupakleśaḥ śuddho 'dhimokṣaḥ pravartate // tatra *pramuditavihāre* vartamānasya bodhisattvasya ke ākāraḥ kāni liṅgāni kāni nimittāni veditavyāni / iha bodhisattvo 'dhimuktīcaryāvihārāt pramuditavihāram anupraviśan pūrvakaṃ ca bodhisattvapraṇidhānam anuttarāyāṃ samyaksambodhāv asupratividdhabodhy asupratividdhabodhyupāyaṃ yad bhūyasā parapratyayagāmy asuniścitam prahāyānyad abhinavaṃ śaḍbhir ākāraiḥ suviniścitam pratyātmam bhāvanāmayam bodhisattvapraṇidhānam utpādayati sarvaṃ tadanyaśuklapraṇidhānasamatikrāntam atulyam asādhāraṇaphalam laukikaṃ ca tat sarvaloka viśayasamatikrāntam ca sarvasattva duḥkha paritrāṇānugatattvāt sarvaśrāvaka pratyekabuddhāsādhāraṇam / ekakṣaṇamātram utpanne 'pi tasmin praṇidhāne dharmaprakṛtiḥ sā tādr̥śī yāprameya-

1. Classification des cinq kṣāntis dans le Jén wang ching :

1. dama-kṣānti (10 vihāras, 10 caryās, 10 pariṇāmanās)
2. śraddhā- > (bhūmis 1-3)
3. ānulomikī > (bhūmis 4-6)
4. anutpattikadharmakṣānti (bhūmis 7-9)
5. nirvāṇa-kṣānti (dixième bhūmi et bodhi)

śukladharmeṣṭaphalā bhavati bodhisattvānām / nirvikāram ca tat  
 prañidhānam akṣayaṁ nāśya pratilabdhasya kathamecit paryāyeṇa  
 parihāṇir anyathābhāvo vopalabhyate / viśeṣabhāgīyaṁ tad aparānta-  
 koṭipatitaṁ mahābodhiniṣṭhaṁ tat punar etat suviniścitaṁ bodhi-  
 sattvaprañidhānam cittotpāda ity ucyate (tib. fol. 193 b, l. 7) / sa  
 punar eṣa cittotpādo bodhisattvasya samāsataś caturbhir ākārair  
 veditavyaḥ / ādita eva tāvat kīdṛśānām bodhisattvānām tac cittam  
 utpadyate / kiṁ cālambyotpadyate / kīdṛśaṁ ca kiṁ lakṣaṇaṁ kenāt-  
 manotpadyate / utpanne ca tasmimś ca citte kānuśamsā bhavātīty  
 ebhiś caturbhir ākārāiḥ sa cittotpādo veditavyaḥ / adhimukticaryā-  
 vihāre sarvākāram upacitakuśalamūlānām samāsataḥ samyag bodhi-  
 sattvacaryāniyatānām bodhisattvānām tac cittam utpadyate / āyatyām  
 samyag āśu sarvabodhisambhāraparipūrīṁ sarvabodhisattvasattvār-  
 thakriyāparipūrīṁ anuttarasamyaksambodhiṁ sarvākārasarvabuddha-  
 dharma-paripūrīṁ buddhakāryakriyāparipūrīṁ ca samāsata ālamba-  
 nīkṛtya bodhisattvānām cittam utpadyate / samyag āśu ca sarvākāra-  
 sarvabodhisambhārānukūlaṁ sattveṣu sarvākārabodhisattvakṛtyānu-  
 kūlaṁ anuttarasamyaksambodhisvayaṁbhūjānupratilambhānukūlaṁ  
 sarvākārabuddhakṛtyakaraṇānukūlaṁ tac cittam utpadyate / tasya  
 cittasyotpādād bodhisattvo 'tikrānto bhavati bālabodhisattvapṛthag-  
 janabhūmim / avakrānto bhavati bodhisattvāniyāmam / jāto bhavati  
 tathāgatakule tathāgatasyorasah (thugs kyi sras) putro bhavati /  
 niyataṁ sambodhiparāyaṇas tathāgatavampśaniyato bhavati / sa ca  
 tathābhūto 'vetyaprasādapṛaptaḥ prāmodyabahulo bhavati / asaṁ-  
 rambhāvihimsākrodhabahulaḥ pareṣām sarvākārām bodhisattvasatt-  
 vārthakriyām sarvākārām bodhisambhāraparipūrīṁ sarvākārām  
 bodhiṁ buddhadharmāmś ca buddhakṛtyādhiṣṭhānam ca śuddhenā-  
 dhyāśayenālambanikurvann adhimucyamāno 'vatarann etaddharmā-  
 śusarnudāgamānukūlatām cātmanaḥ sampaśyati pratyavagacchan  
 prāmodyabahulaś ca bhavati / kuśalenodāreṇa naiṣkramyopasaṁhitena  
 nirāmiṣeṇāpratisamena kāyacittānugrābakeṇa prāmodyenottaptair  
 asamaiḥ kuśalair dharmaiḥ samanvāgata āsannībhūtaś cāsyānuttarā-  
 yāḥ samyaksambodher viśuddhaś ca me 'dhyāśayo mahābodhau sar-  
 vāṇi ca me bhayāny apagatānīty ato 'pi prāmodyabahulo bhavati /  
 tathā hy asya suviniścitāpāditacittasya bodhisattvasya pañca bhayāni



prahīṇāni bhavanti suparibhāvitanaīrātmyajñānasyātmasamjñā tāvan  
na pravartate kutaḥ punar ātmasneho vopakārasneho vā bhaviṣyati /  
ato 'syājīvikābhayaṃ na bhavati / Et ainsi de suite comme dans la  
section 1 Y. / sa evaṃ sarvabhāyāpagataḥ sarvagambhīranirdeśatrā-  
sāpagataḥ sarvocchrayamānastambhāpagataḥ sarvaparopakāraviprati-  
pattiṣu dveṣāpagataḥ sarvalokāmiṣaḥsāpagataḥ / akliṣṭatvād anu-  
pahatena suśodhitatvād aprākṛtenāśayena sarvakuśaladharmasamu-  
dāgamāya dṛṣṭe ca dharme sarvākāraṃ bodhisattvavīryam ārabhate  
śraddhādhipatitām pūrvamgamam kṛtvātyayam ca yāni tāni pūrva-  
nirdiṣṭāni bodhipakṣyapaṭale daśa mahāprañidhānāni tāny asmin  
pramuditavihāre 'bhīnirharaty āśayaśuddhitām upādāya / agrya-  
sattvadakṣiṇīyaśāstradharmasvāmipūjāyai mahāprañidhānam / tatpra-  
ñītasaddharmasamdhāraṇāya dvitīyam / anupūrvasaddharma- ....  
pravartanāya tṛtīyam / tadanukūlam bodhisattvacaryācāraṇatāyai  
caturtham / tadbhājanasattvapariṇāmatāyai pañcamam / buddha-  
kṣetreṣūpapatti (hgro ba) -tathāgatadarśanaparyupāsanasaddharma-  
śravaṇatāyai ṣaṣṭham / svabuddhakṣetrapariśodhanatāyai saptamam /  
bodhisattvaiś ca mahaikāśayaprayogatāyai aṣṭamam / sarvasattvār-  
thakriyāmoghatāyai navamam / anuttarasamyaksambodhyabhisam-  
bodhanatāyai buddhakṛtyakaraṇatāyai daśamam mahāprañidhānam  
abhinirharati / param param sa sattvadhātur anupacchedavad loka-  
dharmānupacchedavad eṣāṃ me mahāprañidhānānām janmani jan-  
mani yāvad bodhiparyantaḥ gamanād avigamaś cāsampramoṣaś cāvi-  
samyogaś ca syād iti samyak cittam prañidadhāti <sup>1</sup> / pūrvakam  
prañidhātavye 'rthe prañidhānam / phyi ma ni smon lam ñid la smon  
par rig par bya ste (lacune dans le texte sanscrit ; à partir de  
la première bhūmi l'objet du vœu n'est plus un avantage désirable,  
mais au contraire le vœu lui-même) / etāny eva mahāprañidhānāni  
pramukhāni kṛtvā tasya bodhisattvasya daśa prañidhānāsamkhyeya-  
śatasahasrāṇy utpadyante samyakprañidhānānām (tib. fol. 195 b, l. 7) /

1. So weit das Ende des Himmelsraumes sein mag  
(und so weit) ebenso ohne Rest das Ende der Wesen (sein mag),  
so weit das Ende des Tuns und der Leidenschaft (sein mag),  
so weit (gesteckt sei) das Ende für meinen frommen Wunsch.  
(Die Bhadracarī, v. 46 ; traduction d'Ernst Leumann).

tasyaivam āyatyām ca prañidhānavato dr̥ṣṭe ca dharme ārabdhavīrya-  
 sya daśa vihārapariśodhakā dharmāḥ pramuditavihārapariśuddhaye  
 samvartante / sarvabuddhadharmān abhiśraddadhāti / pratītyasamut-  
 pādayogena (1 RR) kevalam sattvānām duḥkhaskandhasamudāgamaṃ  
 paśyataḥ karuṇā / mayaite sattvā asmāt kevalād duḥkhaskandhād  
 vimocayitavyā iti sampaśyato maitrī / sarvaduḥkhaparitrāṇābhiprā-  
 yasyātmanirapekṣyatā taṃ nirupekṣasya (de la mi lta bas) sattveṣv  
 ādhātṃmikabāhyavastuparityāgaḥ / parataś ca teṣām eva sattvānām  
 arthe laukikalokottaradharmaparigaveṣiṇo 'khedaḥ (1 UU) / akhinna-  
 sya (mi skyo bas) ca sarvaśāstrajñānasamudāgamaviśuddhibhiḥ śā-  
 strajñatā / śāstrajñānasya lūnamadhyaviśiṣṭeṣu sattveṣu yathāyoga- ....  
 pratipattilokajñatā (ci nus ci ḥos su de bshin ñid du sgrub pas) / teṣv  
 eva ca prayogeṣu kāmātrādicaryām ārabhya hrikyāpatrāpyatā / teṣv  
 eva prayogeṣv apratyudāvartanatayā dhṛtibalādhānatā / lābhasatkā-  
 rapratipattibhyām ca tathāgatapūjopasthānatā / ime daśa dharmā  
 vihārapariśuddhaye samvartante / yad uta śraddhā karuṇā maitrī  
 tyāgo 'khedaḥ śāstrajñatā lokajñatā hrikyāpatrāpyatā dhṛtibalādhā-  
 natā tathāgatapūjopasthānatā ca / sa ca bodhisattva etāṃś ca dhar-  
 mān samādāya vartate bahulīkaroti tadanyeṣāṃ ca navānām adhiśī-  
 lādīnām bodhisattvavihārāṇām sarvākāramārgagunaḍoṣān paryeṣato  
 buddhabodhisattvānām antikāt / tadabhiñjāś ca sukham avipranaṣṭa-  
 mārگاḥ ..... -ākārapratilambhaniṣyandanimittāḥ (1 WW) / evaṃ ca  
 sarvākārān viharān ākranya mahābodhim adhigacchati mahāsattva-  
 sārtham ca saṃsārakāntāra (durgād) uttārayati / yair ākārairi pravi-  
 śati sa praveśaḥ (rnam pa gañ dag gis hjug par byed pa de dag ni  
 rnam pa dag go) / yaḥ praveśaḥ saḥ pratilambhaḥ / praviṣṭasya yā  
 mahāphalānuśamsāniṣpattiḥ samudāgamaś ca sa niṣyando veditavyaḥ /  
 tasyāsmin vihāre vyavasthitasya dvābhyām kāraṇābhyām bahavo  
 buddhā ābhāsam āgacchanti darśanasya / ye ca śrūtā bhavanti bodhi-  
 sattvapiṭake ye ca cetasādhimuktā bhavanti daśasu dikṣu nānānāmasu  
 lokadhātuṣu nānānāmās tathāgatā iti tān audārikaprasādasahagatena  
 cetasā darśanāyāyācate tasya tathābhūtasya ṛdhyaty eva (hgrub pa  
 kho nar hgyur te) sū yācanā / idam ekaṃ kāraṇam / evaṃ ca cittam  
 prañidadhāti yatra buddhotpādas tatra ime janma bhaved iti tasya  
 tathābhūtasya ṛdhyaty eva tat prañidhānam / sa evam audārikapra-

sādadarśanatayā praṇidhānabalatayā ca tān tathāgatān dṛṣṭvā sarvā-  
kāraṃ pūjāṃ sukhopadhānatām upasaṃharati yathāśaktiyathābalaṃ  
saṃghasammānanāṃ (ca karoti) / teṣāṃ ca tathāgatānām antikād  
dharmaṃ śṛṇoty udgrhṇāti dhārayati dharmānudharmapratipattyā  
ca sampādayati tāni ca kuśalamūlāni mahābodhau pariṇāmayati catur-  
bhiḥ ca saṃgrahavastubhiḥ sattvān paripācayati / tasyaibhis tribhir  
viśuddhikāraṇais tāni kuśalamūlāni (yathā) bhūyasyā mātrayā viśu-  
ddhyanti tathāgatasamghadharmaṃ pūjāparigrahaṇatayā saṃgrahas-  
tubhiḥ sattvapariṇāmanatayā kuśalamūlānāṃ bodhipariṇāmanatayā  
ca yāvad anekāni kalpakotīṇiyutaśatasahasraṇi / tadyathā suvarṇaṃ  
prakṛtiṣṭhaṃ yathā yathāgnau prakṣipyate dakṣeṇa karmakāreṇa ta-  
thā tathā viśuddhataratāṃ gacchati / evaṃ asyāśayaśuddhasya bodhi-  
sattvasya tāni kuśalamūlāni tair viśuddhikāraṇair viśuddhataratāṃ  
gacchanti // tatrasthaś cāsāv upapattito yad bhūyasa cakravartī bha-  
vati janmani janmani jambūdvīpeśvaraḥ sarvamātsaryamalāpagataḥ  
sattvānāṃ mātṣaryavinayanatāyai / yac ca kiṃcīd caturbhiḥ saṃgra-  
havastubhiḥ karmārabhate tat sarvam aviraḥitaṃ ratnasarvākāra-  
bhisamudāgamamanaskāraiḥ / kaccid abhaṃ sarvasattvānāṃ agryaḥ  
sarvārthapratīsarāṇo bhavyaṃ ity ākāṃkṣaś ca tadrūpaṃ vīryaṃ  
ārabhate yat sarvagrāhakaḍratrabhogān utsṛjya tathāgataśāśane pra-  
vrajyaikakṣaṇalavamuhūrtena śataṃ bodhisattvasamādhīnāṃ samāpa-  
dyate / tathāgataśataṃ nānābuddhakṣetreṣu divyena cakṣuṣā paśyati /  
teṣāṃ ca nirmītādhiṣṭhānaṃ bodhisattvādhiṣṭhānaṃ ca jānāti / loka-  
dhātuśataṃ ca kampayati / tathā kāyenākramate ābhayaḥ spharitvā  
pareṣāṃ upadarśayati / vineyasattvaśataṃ nirmītaśatena paripāca-  
yati / kalpaśataṃ apy ākāṃkṣamāṇaḥ sthānaṃ adhiṣṭhati / kalpa-  
śataṃ ca pūrvāntāparāntato jñānadarśanena (cf. Mahāvastu, vol. 1,  
p. 161, l. 6 ; Kośa, ch. 8, p. 193) praviśati / dharmamukhaśataṃ ca  
pravacinoti skandhadhātvyatanādīkānāṃ dharmamukhānāṃ / kāya-  
śataṃ ca nirmimīte kāyaṃ kāyaṃ ca bodhisattvaśataparivāraṃ ādar-  
śayati / atalḥ paraṃ praṇidhānabalenāpramāṇā prabhāvavikurvaṇā  
bodhisattvānāṃ veditavyāsmin pramuditavihāre sthītānāṃ / praṇi-  
dhānabalikā hi te praṇidhānaviśeṣair vikurvanti / teṣāṃ samyakpra-  
ṇidhānānāṃ na sukaraṃ saṃkhyā kartuṃ yāvat kalpakotīṇiyutaśa-  
tasahasraiḥ // evaṃ ayaṃ bodhisattvānāṃ pramuditavihāraḥ suvinis-

citataś caturākāracittotpādataḥ samyakprañidhānavīryārambhābhi-  
 nirhārato vihārapariśodhanatas tadanyavihāravutpattitaḥ kuśalamū-  
 lapariśodhanata utpattitaḥ prabhāvataś ca samāsanirdeśato vedita-  
 vyāḥ / vistaranirdeśataḥ punar yathāsūtram eva Daśabhūmike pra-  
 muditabhūminirdeśam ārabhya / yāś ca Daśabhūmike sūtre daśa  
 bodhisattvabhūmayas ta iha bodhisattvapiṭakamāṭṛkānirdeśadaśabo-  
 dhisattvavihārā yathākramaṃ pramuditavihāram upādāya yāvat  
 paramavihārād veditavyāḥ / tatra bodhisattvānāṃ parigrāhyārthena  
 bhūmir ity ucyate / upabhogavāsārthena punar vihāra ity ucyate //  
 (tib. fol. 198 a, l. 3) tatra katame bodhisattvānāṃ *adhiśīlavihārasya-*  
*kārāḥ* kāni liṅgāni kāni nimittāni veditavyāni / iha bodhisattvena  
 daśākāreṇa cittāśayenāśayaśuddhiḥ pratilabdhā bhavati / sarvācārya-  
 gurudakṣiṇīyāviśaṃvādanādhyāśayaḥ sahadbārmikabodhisattvasaura-  
 tyasukhasaṃvāsāśayaḥ sarvakleśopakleśamārakarmābhibhavasvacit-  
 tavaśavartanāśayaḥ sarvasaṃskāreṣu doṣāśayo nirvāṇe 'nukampāśayaḥ  
 kuśalānāṃ bodhipakṣyānāṃ dharmānāṃ bhāvanāsūtatyāśayas teṣāṃ  
 eva bhāvanānukūlatayā prāvivekyāśayaḥ sarvalokāmiśaśanucchra(ya)  
 (tib. thos pa : śloka ; cf. 1 BB) -lābhasatkāranirapekṣāśayo hīnayānam  
 apahāya mahāyānādhiḡgamāśayaḥ sarvasattvasarvārthakaraṇāśayaś  
 ca / itīno daśa saṃyagāśayās tasmīṃś citta pravṛttā bhavanti yair  
 aśyāśayaḥ śuddha ity ucyate / eṣāṃ eva cāśayānāṃ adhimātratvāt  
 paripūrṇatvād dvitīyam adhiśīlavihāraṃ bodhisattvaḥ praviśaty ākra-  
 mate ca / adhiśīlavihāre prakṛtiśīlī bhavati svalpam api mithyākarmā-  
 pathasamgrhītadauḥśīlyam na samudācarati prāg eva madhyam  
 adhimātraṃ vā / daśasu ca paripūrṇeṣu kuśaleṣu (karmāpatheṣu)  
 prakṛtyā saṃdrśyate / sa evaṃ prakṛtiśīlī prajñayā kliṣṭākliṣṭānāṃ  
 karmāpathānāṃ durgatiṣu sugatiṣu (tib. bde ḡgro rnamś la) yāneṣu  
 karmasamudācārahetuphalasamudāgamavyavasthānaṃ yathābhūtaṃ  
 prajānāti / vipākaniṣyandaphalataś ca tāni karmāṇi yathābhūtaṃ pra-  
 jānāti / sa svayaṃ cākuśalakarmāprahāṇe kuśalakarmasamūdāne  
 saṃdrśyate parāṃś ca tatraiva samādūpayitukāmo bhavati / viśama-  
 karmasamudācāradoṣaduṣṭaṃ ca sattvadhātum sarvam aviśeṣeṇa  
 sampattivipattigataṃ paramārthato duḥkḥkḥitaṃ vyasanasthaṃ vicitrair  
 vyasanākārair anukampamāno 'nukampāvaipulyam anuprāptaḥ pra-  
 tyavekṣate // tasyāsminn adhiśīlavihāre vyavasthitasya buddhadarśa-

nam kuśalamūlaviśuddhiḥ pūrvavad veditavyā / tatrāyaṃ viśeṣaḥ /  
 tad yathā tad eva suvarṇaṃ kuśalena karmāreṇa kāsīsaprakṣiptaṃ  
 bhūyasyā mātrayā viśuddhataṃ bhavaty agnau prakṣipyamānam /  
 evam asya bodhisattvasya sū kuśalamūlaviśuddhir veditavyā / asmiṃś  
 ca vihāre śuddhacittāśayanipattipraveśata upapattitaś cāturdvīpakaś  
 cakravartī bhavati yad bhūyasā bāhulyena ca dauḥśīlyād akuśalebhyaḥ  
 karmapathebhyaḥ sattvān vyāvartayati kuśaleṣu ca karmapatheṣu  
 samādāpayati / prabhāvo 'sya pūrvakād daśaguṇo veditavya iti //  
 ayaṃ bodhisattvānām adhiśīlavihāraḥ prakṛtiśīlataś ca sarvākāra-  
 dauḥśīlyamalāpakarṣataś ca sarvakarmapathasarvākārahetuphalajñā-  
 naprativedhataś ca śubhe karmaṇi parasamādāpanakāmataś cānu-  
 kampāvaipulyapratilambhataś ca sattvadhātukarmajaduḥkhavyasanā-  
 locanataś ca kuśalamūlaviśuddhitaś copāpattitaś ca prabhāvataś ca  
 samāsanirdeśato veditavyaḥ / vistaranirdeśataḥ punar yathāsūtram  
 eva yathā Daśabhūmike vimalāyāṃ bhūmau dauḥśīlyāpagatatvād  
 vimalā bhūmir ity ucyate / dauḥśīlyamalāpagatatvād evādhiśīlavihāra  
 iti / yā tatra vimalā bhūmiḥ sehādhiśīlavihāro veditavyaḥ // (tib. fol.  
 199 a, l. 7) tatra katame bodhisattvānām ākāraḥ kāni līṅgāni kāni  
 nimittāny *adhicittavihārasya* / iha bodhisattvena pūrvam evādhiśīla-  
 vihāre te daśa śuddhāśayā manasikṛtā bhavanti juṣṭāḥ (tib. bsten)  
 pratividdhāḥ / daśabhir aparair ākāraiś teṣāṃ cittāśayamanasikāra-  
 ṇām adhimātratvāt paripūrṇatvād adhiśīlavihāraṃ samatikramyādhi-  
 cittavihāram anupraviśati / śuddho me daśabhir ākāraiś cittāśaya  
 iti manasikāreṇa (abrége : &) / abhavyaś cāham tasmād daśākārāc  
 chuddhāśayāt parihāṇāya & / sarvāsravasāsraveṣu me dharmeṣu cit-  
 taṃ na praskandati pratikūlatā saṃtiṣṭhate & / tatpratipakṣabhāva-  
 nāyāṃ ca me vijñānaṃ saṃsthitam & / abhavyaś cāham asmāt prati-  
 pakṣāt punaḥ parihāṇāya & / abhavyaś cāham evaṃ dṛḍhapratipakṣaś  
 taiḥ sarvāsravasāsravair dharmaiḥ sarvamāraiś cābhibhavitum & /  
 asaṃlīnaṃ ca me mānaṃ (ṣāna MS. ; tib. yid, esprit ; chin. hsin)  
 sampravartate sarvabuddhadharmeṣu & / sarvaduṣkaracaryāsu ca me  
 nāsti vyathā & / adhimuktaṃ ca me mahāyāne cittam ekāntena na  
 tadanyahīnayāneṣu & / sarvasattvārthakriyābhirataṃ ca me cittam & /  
 ebhir daśabhiś cittāśayamanasikāraiḥ praviśati / *adhicittavihāra*sthito  
 bodhisattvaḥ sarvasaṃskārān ādīnavākāraiḥ praviśati / *adhicittavihā-*

rasthito bodhisattvaḥ sarvasaṃskārān ādinavākārair vicitrair vidūṣa-  
 yati tebhyaś ca mānaṃ (tib. yid) samudvejayati / buddhajñāne cāhu-  
 śaṃsādarśi bhavati vicitrair anuśaṃsākārais tatra ca spṛhājāto bha-  
 vati / ghanarasena (tib. sñiñ thag pa nas) cchandena sattvadbhūtaṃ  
 duḥkhitam vyavalokayati citrair duḥkhākārais teṣu ca sattveṣv  
 apekṣācitto bhavaty arthapratīśaraṇacittaḥ / sarvasaṃskāreṣv apra-  
 mattaḥ / bodhāyottaptavīryaḥ sattveṣu vipulakarūṇāśayaḥ / teṣāṃ  
 sattvānāṃ atyantam duḥkhavimokṣopāyaṃ sarvakleśānāvaraṇajñānam  
 eva paśyati / tasya ca vimokṣasya samudāgamāya dharmadhātun sarva-  
 vikalpaprapaṃcānāṃ saṃkleśotpattipratipakṣaṃ prajñāṃ paśyati /  
 tasya ca jñānālokasya niṣpattaye samyaksamādhiṃ paśyati / tam ca  
 dhyānasamādhisamāpattinirhāraṃ bodhisattvapiṭakaśravaṇapūrva-  
 kaṃ śravaṇanidānaṃ paśyati / dṛṣṭī ca mahatā vīryārambheṇa śruta-  
 paryeṣṭim āpadyate / saddharmaśravaṇahetor nāsti tad draviṇaṃ  
 pariṣkāraṃ ādhyātmikabāhyaṃ vastu yaṃ na parityajati / nāsti sā  
 guruparicaryā yāṃ nābhyupagacchati / nāsti sū kāyotpīḍā yāṃ  
 nābhyupagacchati / sa prītataro bhavaty ekacatuṣpadagāthāśravaṇena  
 na tv eva trisūhasre pūrṇapratimena mahāratnārāśinā / prītataro  
 bhavaty ekadharmapadaśravaṇena samyaksambuddhopenītena bodhi-  
 sattvacaryāpariśodhakena na sarvaśakratvabrahmatva (le traducteur  
 tibétain ajoute : bdud ñid) -lokapālatvacakravartitvasamucchaya  
 (tib. lus) -pratilambhaiḥ / saced enaṃ kaścid evaṃ vaded evaṃ aham  
 idaṃ dharmapadaṃ samyaksambuddhopenītaṃ bodhisattvacaryāpari-  
 śodhakaṃ te śrāvayīṣyāmi sacen mahatyāṃ agnikhadāyāṃ ātmānaṃ  
 prakṣipasi mahāntaṃ vā duḥkhopakramaṃ upādatsa iti (tib. sdug  
 bsñal gyi gnod pa chen po ñams su len par byed na ni) / śrutvāśyaiv-  
 aṃ bhavet / utsahāmy aham aśya dharmapadasyārthe pūrvavat  
 trisūhasramahāsahasrapratimāyāṃ apy agnikhadāyāṃ brahmalokād  
 ātmānaṃ utsraṣṭuṃ prāg eva pratyavarāyāṃ / nārakaduḥkhasaṃvā-  
 sair apy asmābhir buddhadharmāḥ paryeṣitavyāḥ prāg eva prākṛtair  
 duḥkhopakramair iti / evaṃrūpeṇa vīryārambheṇa dharmūn parye-  
 ṣyaivam yoniśo manasikaroti / yathā dharmānudharmapratipattiṃ  
 buddhadharmā anugatāḥ / na vyaṃjanasvaramātraviśuddhir iti vidi-  
 tvā / tad eva śrutaṃ nīritya dharmanimittāni samyag ālambanīkur-  
 van viviktaṃ kāmair vistareṇa prathamam dvitīyaṃ tṛtīyaṃ catur-

thaṃ dhyānaṃ laukikaṃ catasra ārūpyasamāpattīr laukikīś catvāry  
 apramāṇāni pañca cābhijñā upasampadya viharati / sa tair bahulaṃ  
 vihr̥tya tāni dhyānāni samādhiṃ samāpattīr vyāvartya (tib. de dag  
 las bzlog nas) prañidhānavaśena kāmādhātavaṃ yatra sattvārthaṃ  
 bodhipakṣyadharmaparipūrṇaṃ ca paśyati tatropapadyate na tv evāśya  
 tadvaśenopapattir bhavati / tasya kāmavītarāgatvāt kāmabandhanāni  
 prahīṇāni bhavanti / dhyānasamādhisamāpattivyāvartanatvād bhava-  
 bandhanāni / adhimukticaryābhūmāv evāśya pūrvam eva dharmata-  
 thatādhimokṣād dṛṣṭikṛtabandhanāni prahīṇāni bhavanti (tib. fol.  
 201 a, l. 5) / mithyārāgadveṣamohā asyātyantaṃ na pravartante /  
 tasya buddhadarśanaṃ vistareṇa kuśalamūlaviśuddhiḥ pūrvavad vedi-  
 tavyā / tatrāyaṃ viśeṣaḥ / tad yathā tad eva suvarṇaṃ kuśalasya  
 karmārasya hastagataṃ prakṣīṇamalakaṣāyaṃ api samadharāṇaṃ  
 avatiṣṭhate tulyamānaṃ / evam aśya sā kuśalamūlaviśuddhir vedita-  
 vyā / upapattitaś ca śakro bhavati devendro yad bhūyasā kuśalaḥ  
 sattvānāṃ kāmārāgavinivartanatāyai / prabhāve 'pi yatra pūrvake  
 vihāre sahasraṃ ākhyātaṃ tatreha śatasahasraṃ veditavyaṃ // ayaṃ  
 bodhisattvānāṃ adhicitavīhāraḥ / cittamanaskāraṇiṣpatti-praveśataś  
 ca saṃskārasattvadhātumahābodhisamyakprativēdhataś ca sattva-  
 duḥkhavimokṣopāyasamyakparyeṣaṇataś ca mahāgauravadharmaparye-  
 ṣaṇataś ca dharmānudharmapratipattīlaulikadhyanasamādhisamā-  
 pattyabhiññābhiniṛhāravihārataś ca tadvyāvartanaṃ prañidhāya yatra  
 kāmopapattitaś ca kuśalamūlaviśuddhitaś copapattitaś ca prabhāvataś  
 ca saṃśānirdeśato veditavyaḥ / vistaranirdeśaḥ punar yathāsūtraṃ  
 tad yathā Daśabhūmake prabhākaryāṃ bhūmau śrūtākāradharmālokā-  
 vabhāsasamādhyālokāvabhāsaprabhāvitatvād aśyā bhūmeḥ prabhāka-  
 rīty ucyate / adhyātmaṃ cittaviśuddhiṃ upādāya sā prabhā bhavati /  
 tasmāt sa vihāro 'dhicitta ity ucyate / yenaivārthena prabhākari  
 bhūmiś tenaivārthenādhicittavihāro veditavyaḥ // tatra katanāo bodhi-  
 sattvānāṃ *bodhipakṣyapratisaṃyukto 'dhiprajñavihāraḥ* / iha bodhi-  
 sattvena pūrvam evādhicittavihāre daśa dharmālokapraveśaḥ śrūta-  
 paryeṣṭim adhipatiṃ kṛtvā pratilabdhā bhavanti yeṣāṃ adhimātratvāt  
 paripūrṇatvād adhicitavīhāraṃ atikramya prathamam adhiprajña-  
 vihāraṃ praviśati / te punar daśa dharmālokapraveśā granthato  
 yathāsūtraṃ eva veditavyāḥ / yena prajñāpyante yatra ca prajñā-

pyante yena ca prajñapyante tena (désigne le 3<sup>m</sup>e dharmālokapraveśa, le dharmadhātuvicāraṇālokapraveśa, qui comprend les deux premiers dharmālokapraveśas : 1. “ yena prajñapyante ” : sattvadhātu ; 2. “ yatra prajñapyante ” : lokadhātu) ca yatsamāḥ paramārthato (ākāśa ; 4 A) yasya ca saṃkleśād vyavadānāc ca saṃkliṣyante viśuddhyante ca (vijñāna ; 4 A) yatpratisaṃyuktena ca kleśena saṃkliṣyante (kāma, rūpa, ārūpya ; 4 A) yena cānuttarayā viśuddhyā viśuddhyante (udārāśayādhimukti, mātātmyāśayādhimukti ; 4 A) ity ayaṃ samāsārthas teṣāṃ dharmālokanirdeśānāṃ veditavyaḥ / sa tasmin vihāre vyavasthito 'bhedyāśayatāpūrvvaṅgamair yathāsūtram eva daśākāreṇa jñānaparipākeṇa jñānaparipācakair dharmaiḥ samavāgataḥ saṃvṛtto (MS. : saṃvṛtau ; tib. rab tu grub pa yin no ; 4 B : yuñ dag par lhyun ba) bhavati tathāgatakule tadātmakadharmapratilambhāt sarvākārāṃ bodhisattvāpekṣāṃ adhipatiṃ kṛtvā smṛtyupasthānapramukhān saptatrinṣad bodhipakṣyān dharmān bhāvayati yathāsūtram eva / tasya tān dharmān upāyaparigraheṇa bhāvayataḥ satkāyadrṣṭiḥ susūkṣmāpi skandhadhātvyātanādya bhiniṣeśas arveṇjī-tāni cātyantāsamudācārataḥ prahīyante / teṣāṃ prahāṇād yāni tathāgata vivarṇitāni karmāṇi tāni sarveṇa sarvaṃ nādhīyācarati / yāni punas tathāgata vivarṇitāni tāni sarvāṇy anuvartate yathāvat / tathābhūtaś ca bhūyasyā mātrayā snigdhamṛdukarmāṇyacittaś ca bhavati tathā citrākārasuviśuddhacittaś ca kṛtajñakṛtavedipramukhais tadāśayānugupair vicitraiḥ śukladharmaiḥ samavāgato bhavati / uttari ca bhūmipariśodhakāni karmāṇi samavēṣamāṇo mahāvīryārambha-prāpto vihāreti / tasya tannidānam āśayādhyāśayādhimuktidhātuh paripūryate / tannidānam cāsaṃhāryo bhavaty avikampyaḥ sarva-tīrthyamāraśāsanapratyarthikabhūtaiḥ / pūrvvac ca buddhadarśanaṃ vistareṇa kuśalamūlaviśuddhir veditavyā / tatrāyaṃ viśeṣaḥ / tad yathā tad eva suvarṇaṃ kuśalena karmāreṇūlamkāravīdhikṛtam asaṃhāryaṃ bhavaty akṛtābharāṇair jātarūpair evaṃ asya bodhisattvasya tāni kuśalamūlāṇy asaṃhāryāṇi bhavanti tadanyabālavikāra-sthitair bodhisattvakuśalamūlaiḥ / tad yathā maṇiratnaṃ muktālokaṃ (tib. nor bu rin po che snañ ba rab tu gtoñ ba) asaṃhāryaṃ bhavati tadanyair maṇibhiḥ sarvavātodakavṛṣṭibhiś cānūcchedyaprabhaṃ bhavaty evaṃ ayaṃ bodhisattvo 'saṃhāryo bhavati sarvaśrāvaka-pra-



tyekabuddhair anācchedyaprajñālokaś ca bhavati sarvamārapratyarthikāḥ / upapattitaś ca suyāmo bhavati devarājaḥ kuśalaḥ sattvānām satkāyadr̥ṣṭiviniivartanatāyai / prabhāve ca yatra pūrvavihāre śata-sahasraguṇam ākhyātaṃ tatrasmin koṭīsamākhyātaṃ veditavyam // ayam bodhisattvānām bodhipakṣyādhiprajñavihāraḥ / dharmāloka-praveśaniṣpattipratilambhataś ca jñānaparipācanataś ca bodhipakṣyadharmaniṣevanataś ca satkāyadr̥ṣṭyādibhiḥ sarvābhiniवेशेṇjitaprahāṇataś ca pratiśiddhānujñātakarmavivarjananiṣevanataś ca tannidānācittamārdavataś ca tadanukūlaguṇasamr̥ddhitaś ca bhūmipariśodhaka-karmaparyeṣṭim ārabhya mahāvīryārambhataś ca tannidānam āśayādhyāśyādhimuktiviśodhanataś ca tannidānam sarvaśāsanapratyarthikāsaṃbhāryataś ca kuśalamūlaviśuddhitaś copapattitaś ca prabhāvataś ca samāsanirdeśato veditavyaḥ / vistaranirdeśataḥ punas tad yathā Daśabhūmake 'rciṣmatibhūminirdeśabodhipakṣyā dharmāḥ / tasyām bhūmau jñānārcirbhūtā samyagdharmadeśanā prajñāvabhāsa-kārakā lokānām / tasmāt sā bhūmir arciṣmatīty ucyate / saiva ceha bodhipakṣyādhiprajñavihāra ity ucyate // (tib. fol. 203 a, l. 5) tatra katamo bodhisattvānām *satyapratīsaṃyukto dvitīyo 'dhiprajñavihāraḥ* / iha bodhisattvaḥ pūrvake 'dhiprajñavihāre yā daśa viśuddhāśayasamatāḥ pratilabdhāś tāsām adhimātravāt paripūrṇatvād dvitīyam adhiprajñavihāraṃ praviśati / daśa viśuddhāśayasamatā yathāśūtram granthato veditavyāḥ / asmaiś ca buddhair (atītabuddhadharma, anāgata-, pratyutpanna- ; 5 A) buddhāḥ samāś (ā partir de śīla jusque et y compris sarvabodhipakṣyadharmottarottaravihāvana ; 5 A) tadanyasattvadhātusamatikrāntī (sarvasattvapariṇācana ; 5 A) yaś ca dharmair yathāsamā (résumé) ity ayam samāśārtho viśuddhāśayasamatānām veditavyaḥ / so 'smin vyavasthito bhūyojnānavaiśeṣikatām prārthayamānaś catvāry āryasatyāni daśabhir ākārair yathābhūtaṃ prajānāti granthato yathāśūtram eva sarvaṃ veditavyam / parasamjñāpanatām pratyātmajñānatām tadubhayādhiṣṭhānatām cārabhya yac ca deśyate / sūtravinayamātrkāṃ ārabhya yena ca deśyate / pratyutpannaduḥkhātmacatām hetutaś cānāgataduḥkhaprabhavatām hetukṣayāt tatṣayānutpādatām tatprahāṇopāyaniṣevanatām cārabhya yathā deśyate / ity ayam samāśārthas tasya daśākāśasya caturāryasatyajñānasya veditavyaḥ / evaṃ satyakuśalaḥ sarvaṃ ca saṃskāra-

gaṭaṃ prajñayā samyag vidūṣayati sattvadhātau ca karuṇāśayaṃ  
 vivardhayati pūrvāntāparāntataś ca bālasattvamithyāpratipattiṃ  
 samyak pratividhyati / teṣāṃ ca vimokṣāya mahāpūṇyajāñānasambhā-  
 raparigrahe cittaṃ praṇidhatte tadgatāśayaś ca samudānayati / smṛti-  
 matigatipramukhaś ca prabhūtaiḥ vicitrair guṇaiḥ samṛddhaś cānya-  
 manasikārāpagataś citraiḥ paripācanopāyair sattvān paripācayati /  
 yāni ca sattvānugrāhakāṇi laukikāni lipiśāstramudrāgaṇanūḍini yathā-  
 sūtram eva śilpakarmasthānāni tāni sarvāṇy abhinirharati / sattva-  
 karuṇatayānupūrveṇa yāvad bodhipratīṣṭhāparārthaṃ laukikavyava-  
 hārānukūlatayā dāridraṇūṣopāyatayā dhātuvaiśaṃyamanuṣyāmanu-  
 syopasaṃhṛtopadravapraśamanatayā anavadyakṛtīdārativastūpasam-  
 hārato 'dharmaṇivṛtyāvartanatayā saṃnivāśopakaraṇārthīnāṃ alpa-  
 kṛcheṇa saṃnivāśopakaraṇopasaṃhāraṇatayā rājacaurādyupadra-  
 vaparitrāṇatayā sthānāsthānaprayogānujñāpratīṣedhanatayā māṅga-  
 lyāmāṅgalyavastvādānatyāgasamniyojanatayā (tib. bkra śis dan bkra  
 mi śis paḥi dños po blaṃ ba dan dor ba la gzud pa) dṛṣṭe dharma  
 parasparānabhidrohasamparāyāvīparīṭābhyudayaṃārgopadeśanatayā  
 (tib. tshe ḥdi la geig la geig mi ḥkhu ba dan / tshe phyi ma la phyin  
 ci ma log paḥi mñon par mtho baḥi lam bstan pa) / ity ayam teṣāṃ  
 sattvānugrāhakāṇāṃ śilpakarmasthānānāṃ samāsārtho veditavyaḥ /  
 sarvam anyat pūrvavat / tatṛāyaṃ viśeṣaḥ / tad yathā tad eva suvar-  
 ṇaṃ kuśalena karmāreṇa musāragalvasṛṣṭaṃ (MS. et tib. -mṛṣṭaṃ)  
 pratyarpitam asamānatayā (tib. mtsuñs pa med paḥi phyir) asaṃ-  
 hāryaṃ bhavati tadanyair suvarṇair evam ayaṃ bodhisattvo 'saṃ-  
 hāryo bhavati sarvaśrāvakaḥpratyekabuddhaś tadanyabhūmisthaś ca  
 bodhisattvair / tad yathā candrasūryanakṣatrāṇāṃ ābhāsaṃhāryā ca  
 bhavati sarvavātamaṇḍalair sarvavātavāhasādhāraṇā ca bhavaty evaṃ  
 evāśya bodhisattvasya sū prajñāsaṃhāryā bhavati sarvaśrāvakaḥpra-  
 tyekabuddhaḥ laukikakriyāsādhāraṇā ca bhavati / upapattitair saṃ-  
 tuṣito bhavati devarājair kuśalair sarvatīrthyavinivartanātāyai / pra-  
 bhāvaś ca koṭīśatasamkhyānirdeśato veditavyaḥ / ayaṃ bodhisattvā-  
 nāṃ satyapratiśaṃyukto 'dhiprajñāvihāraḥ / śuddhāśayasamatāniṣ-  
 pattipraveśataś copāyasatyavyavacāraṇāpratīvivardhanataś ca sarva-  
 saṃskāravidūṣaṇasattvakāruṇyajāñānasambhāropacayaḥpraṇidhānapra-  
 yogataś ca smṛtimatigatyādiguṇavṛddhitaś cānanyamanasikārasarvā-

kārasattvapariṣācanābhiyogataś ca laukikaśilpābhinirhārataś ca kuśa-  
 lamūlavīsuddhita upapattitaḥ prabhāvataś ca samāsanirdeśato vedita-  
 vyaḥ / vistaranirdeśataḥ punas tad yathā Daśabhūmike sudurjayāyāṃ  
 bhūmau satyeṣu niścayaḥ / tatra sudurjayāṃ tac ceha paridīpitam /  
 tasmāt sā bhūmiḥ sudurjayety ucyate / tenaiva cārthena satyapra-  
 ti-samyukto 'dhiprajñavihāro draṣṭavyaḥ // (tib. fol. 204 b, l. 5) tatra  
 katamo bodhisattvānāṃ *pratītyasamutpādapratisamyukto 'dhiprajña-  
 vihārah* / iha bodhisattvena pūrvam eva satyapratītyasamyukte 'dhipra-  
 jñavihāre daśa dharmasamatāḥ pratilabdhā bhavanti yathāsūtram  
 granthataś tā veditavyāḥ / tāsāṃ adhimātravāt paripūrṇatvād imaṃ  
 vihāram anupraviśati / sarvadharmāṃ pāramārthikasya sataḥ sva-  
 bhāvasya nīrnamittasamatayā (abrégé : &) / abhīlāpābhisaṃskārapra-  
 tibhāsasālakṣaṇa & / tasyaivālakṣaṇatvāt svayam ajāta & / svayaṃ  
 hetutaś cānutpannatvād atyantam ādiśānta & / vidyamānasya vastu-  
 grāhakasya niṣprapañca (tib. yod paḥi dños po ldsin paḥi šes pa  
 spros pa med paḥi mñam pa ñid) & / ādānatyāgābhisaṃskāravigama  
 & / tasyaiva kleśaduḥkhasaṃkleśaviyogāya vivikta & / vikalpitasya  
 jñeyasvabhāvasya māyānirmitopama & / nirvikalpajñānagocarasya  
 svabhāvasya bhāvābhāvadvaya & / ity ayaṃ tāsāṃ daśānāṃ dharma-  
 samatānāṃ arthavibhāgo veditavyaḥ / so 'smin vihāre sthitaḥ sattveṣu  
 saṃvyūddhakarūṇo bodhau tīvracchandābhīlāṣajāto lokānāṃ sambha-  
 vaṃ ca vibhavaṃ ca sarvākārāyāṃ pratītyasamutpādasamyagvyavacā-  
 raṇatayā vyavacārayati prajānāti pratītyasamutpādaḥ jñānasamniśritaṃ  
 cāsyā vimokṣamukhatrayaṃ ajātaṃ bhavati śūnyatānimitāprapīhi-  
 tam / tato nidānaṃ cāsyātmaparakāra-kavedakabhāvābhāvasamjñā na  
 pravartante / sa evaṃ paramārthakuśalaḥ sattvasāpekṣo yoniśaḥ  
 pratīvidhyati / kleśasamprayogāt pratyayasāmagryā ca saṃskṛtaṃ  
 prakṛtidurbalam ātmātmīyavirahitam anekadoṣaduṣṭaṃ pravartate  
 na vinā kleśasamyogapratyayasāmagrīm / tena mayā kleśasamyoga-  
 pratyayasāmagrī ca vikalīkartavyā ātmarakṣārthaṃ na ca sarveṇa  
 sarvaṃ saṃskṛtaṃ vyupaśamayitavyaṃ sattvānugrahārthaṃ / tasyaiva  
 jñānakāruṇyānugatasyaśmīn vihāre 'saṃgajñānābhīmukho nāma pra-  
 jñāpāramitāvihāro 'bhīmukhī bhavati / yenāyaṃ sarvalaukikacaryāśv  
 asaktaś carati / sa ca vihāro yā tīkṣṇā saptaṃyāṃ bhūmau prāyogi-  
 kacaryāparyantaḥ katā bodhisattvakṣāntis tayānulomikyā kṣāntiā saṃ-

grhīto veditavyaḥ / so 'saṅgajñānābhimukhaḥ prajñāpāramitāvihārābhimukhyād bodhyāhārakāmś ca pratyayān āharati laukikān na ca saṃskṛtasamvāsenā samvasati (tib. byañ chub ḥdren par byed paḥi rkyaen rnams kyaṅ ḥdren par byed pa ḥjig rten pa rnams kyi ḥdus byas kyi gnas pas kyaṅ gnas par mi byed do) praśame ca śāntadarśī bhavati na ca tatrāvatiṣṭhate / tasyaivam upāyaprajñājñānānugata-syāvatāraśūnyatāsamādhipramukhāni daśasamādhimukhaśatasahasrāṇy āmukhībhavanti / yathā śūnyatāsamādhir evam apraṇihitānimittasamādhayo veditavyāḥ / teṣāṃ āmukhībhāvād abhedyāśayaś ca bhavati sarvākārād buddhaśāsanād asaṃhāryaś ca bhavati sarvatīrthyamāraśāsanapratyarthikāḥ / śeṣaṃ pūrvavat / tatrayaṃ viśeṣaḥ / tad yathā tad eva suvarṇaṃ kuśalena karmāreṇa vaidūryamaṇiratnasṛṣṭaṃ pratyarpitam asaṃhāryaṃ bhavati tadanyaiḥ sarvajātarūpair evam asya bodhisattvasya tāni kuśalamūlāni viśuddhatarāṇi bhavanti asaṃhāryāṇi pūrvavat / Ce qui suit est semblable à la section 6 S / ayaṃ pratīyasamutpādapratīsaṃyukto 'dhiprajñāvihāraḥ / dharmasamatāpariniṣpattipraveśataś ca pratīyasamutpādāvbodhavimokṣasamukhasamṛtataś ca sarvamithyāsaṃjñāsamudācārataś copāyasamsārapari-grahataś cāsaṅgajñānābhimukhaprajñāpāramitāvihārābhimukhaś cūpramāṇasamādhipratilambhataś cābhedyāśayapratilambhataś ca śāsanād asaṃhāryataś ca kuśalamūlaviśuddhita upapattitāḥ prabhāvataś ca samāsanirdeśato veditavyaḥ / vistaratas tad yathābhimukhyāṃ bhūmāv asaṅgajñānābhimukhasya prajñāpāramitāvihārābhimukhyād abhimukhīty ucyate / tenaivārthenāyaṃ vihāro veditavyaḥ // (tib. fol. 206 a, l. 7) tatra katamo bodhisattvānāṃ *sābhisamskāraḥ sābhogo nīrnimitto vihāraḥ* / iha bodhisattvenānantare 'dhiprajñāvihāre daśopāyaprajñābhinirhṛtāḥ sarvasattvasādhāraṇā laukikāḥ sarvalokāsādhāraṇāś ca mārgāntarārambhaviśeṣāḥ pratilabdhā bhavanti yeṣāṃ adhimātratvāt paripūrṇatvāt saptamaṃ vihāram anupraviśati / teṣāṃ yathāsūtram eva granthavistaro veditavyaḥ / laukikasampattisamvar-takaṃ puṇyaparigrahaṃ ārabhya (abrégé : &) sattveṣu hitasukhāśa-yam & bodhāya puṇyasambhārabodhipakṣyadharmottaroṭkarṣam & śrāvakāsādhāraṇatāpratyekabuddhāsādhāraṇatām & sattvakarmadhātum & lokadhātum & tathāgatakāyavākcittajñānam & / ity ayaṃ teṣāṃ upāyaprajñānirhṛtānāṃ mārgāntarāṇāṃ ārambhaviśeṣāṇāṃ

adhikārārthaḥ samāsato veditavyaḥ / sa ebhir yukto 'pramāṇam  
 asaṃkhyeyaṃ tathāgataviṣayaṃ pratividhyati tatsamutthānāya cānā-  
 bhoganirnimittākālpāvikalpanatayā apramāṇabuddhaviṣayaṃ paśyan  
 nirantaraṃ niśchidraṃ prayuḥyate sarveryāpathacāravihāramanasi-  
 kāreṣu nāsyā sarvāvasthāgatasya mārḡavipravāsitatvaṃ (tib. lam dan  
 bral bar mi ḡgyur ro) bhavati / tasya cittakṣaṇe daśapāramitāpra-  
 mukhāḥ sarve bodhipakṣyā dharmāḥ paripūryante viśeṣeṇānyeṣu tu  
 vihāreṣu na tathā / prathamē pramuditavihāre prapñidhānādhyālam-  
 banatayā dvitīye cittadauḥśīlyamalāpakarṣaṇatayā tṛtīye prapñidhāna-  
 vivardhanadharmālokapratilambhanatayā caturthe mārḡāvatāraṇa-  
 tayā pañcame laukikakriyāvatāraṇatayā ṣaṣṭhe gambhīrapraveśatayā  
 tasmin punaḥ saptame vihāre sarvabuddhadharmasamutthāpanatayā  
 bodhyaṅgāni paripūryante / bodhisattvapṛāyogikacaryāparipūrisaṃ-  
 grahād asya vihārasya jñānābhijñācaryāviśuddhāṣṭamavihārākrama-  
 nāc ca / tathā hi bodhisattvo 'sya vihārasyānantaram aṣṭamaṃ vihā-  
 raṃ praviśati / sa ca vihāra ekāntaviśuddha ime tu sapta vihārā  
 vyāmiśrāḥ / viśuddhavihārapūrvamgamatvād asaṃkṣiṭās tadasaṃ-  
 prāptatvāt saṃkṣiṭacaryāpatitā vaktavyāḥ / tasyāsmin vihāre sarva-  
 rāḡadīpramukhāḥ kleśāḥ prahīyante / sa na kleśo na niḥkleśo vedita-  
 vyaḥ / asaṃudācārād buddhājñānābhilāṣāc ca / tathābhūtasyaśyā-  
 dhyāśayapariśuddham apramāṇaṃ kāyavāñmanaskarma pravartate /  
 sa yāni tathāgatavarṇitāni karmāṇi pūrvavat / tasya pañcamavihārā-  
 bhinirhṛtāni laukikāni śilpajñānāniha paripūryante / ācāryasammataś  
 ca bhavati trisāhasramahāsāhasre / sthāpayitvā ūrdhvavihārasthān  
 bodhisattvān tathāgatāmś ca na kaścid asyāśayaprayogābhyāṃ samo  
 bhavati / sarve ca dhyānādayo bodhipakṣyā dharmā āmukhībhavanti  
 bhāvanākārābhimukhatayā na tu vipākasthānatas tad yathāṣṭame  
 vihāre / sa tathā prayuktaḥ suniścitaviṣaya- (tib. suvicitavicaya ; 7 H)  
 samādhipramukhāṇi daśasamādhiśatasahasrāṇy abhinirharati / bodhi-  
 sattvasamādhiṇāṃ teṣāṃ ca lābhāt samatikrānto bhavati śrāvakaпра-  
 त्यekabuddhasamādhiviṣayaṃ / sa evaṃ sarvakleśaviviktena durvijñā-  
 tena sarvavikalpapracārāpagatena kāyavāñmanaskarmaṇā viharati  
 na cottari viśeṣaparimārḡaṇābhiyogam utsrjati sattvāvekṣayā bodhi-  
 paripūraṇārthaṃ tasyāpramāṇaṃ sarvanimittāpagataṃ kāyavāñma-  
 naskarma pravartate supariśodhitam anutpatikadharmakṣāntyava-

bhāsitam / asmin vihāre svabuddhiṣayatayā sarvaśrāvaka-pratyeka-  
 buddhaviṣayasamatikramaḥ / tadanyeṣu tu ṣaṭsu buddhadharmādhyā-  
 lambanatayā / ṣaṣṭhe vihāre bodhisattvo nirodham samāpadyate /  
 asmimś tu pratikṣaṇam samāpadyate / idaṃ cāsyātyadbhutam karmā-  
 cintyam yad bhūtakotiṣvīhāreṇa ca viharati na ca nirodham sāksāt-  
 karoti / sa tam evopāyajjñānābhinihāram adhipatiṃ kṛtvā sarvasatt-  
 vāsādhāraṇam bodhisattvacaryam carati laukikapratibhāsam cātan-  
 mayim ca yathāsūtram eva / tasya piṇḍārthe puṇyakriyām ārabhya  
 kaḍatraparṣatparigraham abhi(nir)ṛttiviśeṣaprārthanāsamārambham  
 vimokṣatrayaviharaṇatām hīnayānādhimuktopāyavinayanatām kāma-  
 paribhogam kāmaviśeṣaprārthanām tīrthikavyāvartanatām paracittā-  
 nuvartanatām mahājanakāyavyāvartanatām cārabhya / (tib. fol. 208 a,  
 l. 6) śeṣam pūrvavat / tatrāyam viśeṣaḥ / Ce qui suit est semblable  
 à la section 7 N / vaśavartī ca bhavati devarājaḥ kuśalaḥ śrāvaka-  
 pratyekabuddhābhisamayopasaṃhāreṣu / prabhāvaḥ koṭīśatasahasra-  
 saṃkhyānirdeśato veditavyaḥ / ayam sābhogo (tib. rtsol ba dan beas  
 pa) nirnimitto vihāraḥ / upāyaprajñābhinihṛtamārgāntarārambha-  
 viśeṣaṇiṣpatti-praveśataś ca tathāgataṣṭaṣṭasamutthānaprativedhani-  
 rantaraprayogataś ca pratikṣaṇam sarvabodhipakṣyadharmasamudā-  
 gamataś ca kliṣṭākliṣṭavyavasthānataś ca prāyogikacaryāparipūri-  
 saṃgrahataś cāśayaśuddhakarmapravṛttim adhikṛtya sarvalaukikaśil-  
 pakarmādiparipūraṇataś cāprameyaśrāvaka-pratyekabuddhāsādhāra-  
 ṇasamādhipratilambhataś ca pratikṣaṇam nirodhasamāpattitaś ca  
 sarvasattvāsādhāraṇalokacaryācaraṇataś ca etc. / tad yathā dūraṃ-  
 gamāyām bhūmau bodhisattvapṛāyogikacaryāparipūrisaṃgrhītatvād  
 dūraṃgamety ucyate / tenaivam arthena vihāro veditavyaḥ // tatra  
 katamo bodhisattvānām *anābhogo nirnimitto vihāraḥ* / iha bodhisatt-  
 vena prathamē nantare vihāre daśākāram sarvadharmaparamārthā-  
 vatārajñānam pratilabdham bhavati / triṣv adhvasu yathāyogam  
 ādyanutpannatām ajanmatām alaṅkṣanatām ārabhya tadanyahetubhā-  
 vāsambhavāvināśatām cārabhya paramārthato nirabhilāpyasvabhāve  
 vastunirabhilāpābhisamśkārapratibhāsasya svabhāvasya lakṣaṇena  
 hetubhāvena cāvidyamānasya tasyaiva saṃkleśātmanā apravṛttitām  
 cānirvṛttitām cārabhya tadajñānamithyābhinivēśahetukām ca tasmin  
 vidyamāne vastuni nirabhilāpye ādimadhyaparyavasānasarvakāla-

saṃkleśasamatāṃ cārabhya tathatāsamyakpraveśanirvikalpasamā-  
 tayā ca tatsaṃkleśāpanayam ārabhya / ity asya jñānasya daśākāra-  
 syādhimātravāt paripūrṇatvād imam aṣṭamaṃ parisuddhaṃ vihāram  
 avatarati / ihasthaś cānutpattikeṣu dharmeṣu pravarāṃ bodhisattva-  
 kṣāntiṃ suviśuddhāṃ labhate / sā punaḥ katamā / catasr̥bhiḥ parye-  
 ṣaṇābhir ayam bodhisattvaḥ sarvadharmān paryeṣya yadā caturbhir  
 eva yathābhūtaparijñānāḥ parijānāti tadā sarvamithyāvikalpābhini-  
 veśeṣv apanīteṣu sarvadharmānāṃ dṛṣṭe ca dharme sarvasaṃkleśā-  
 nutpattyanukūlatāṃ paśyati / samparāye ca sarveṇa sarvaṃ nirava-  
 śeṣato 'nutpattiṃ paśyati teṣāṃ eva pūrvamithyāvikalpābhiniveśa-  
 hetusamutpannānāṃ (tib. mñon par shen paḥi rgyu las yañ dag par  
 skyes paḥi chos) dharmānāṃ / tāḥ punaś catasraḥ paryeṣaṇā yathā  
 pūrvam nirdiṣṭās tattvārthapaṭale catvāri ca yathābhūtaparijñānāni  
 tāny adhimukticyāvihāram upādāya yāvat sābhoganirnimittād  
 vihārān na suviśuddhāni bhavanti / asmim̐s tu vihāre parisuddhāni  
 bhavanti / tasmāt sa bodhisattvo 'nutpattikeṣu dharmeṣu kṣāntiprati-  
 labdha ity ucyate / sa tasyāḥ kṣānter lābhād gambhīraṃ bodhisattva-  
 vihāram anuprāpnoti / tasya pūrvake ye nirnimitte vihāre catvāro  
 'pakṣālās te prahīṇā bhavanti / ya ābhogābhisamāskāraḥ sa prahīṇo  
 bhavati / uttari ca viśuddhivihāre autsukyaṃ prahīṇaṃ bhavati /  
 sarvākārasattvārthakriyāśaktāv autsukyaṃ prahīṇaṃ bhavati / sū-  
 kṣmasaṃjñāsamudācāraś ca prahīṇo bhavati / tasmāt sa vihāraḥ supa-  
 riśuddha ity ucyate / tasya ca tasmin gambhīre vihāre 'bhiratasya  
 tasmin dharmamukhasrotasi tathāgatasam̐codanāsamādāpanābhinir-  
 hāramukhajñānābhiññānakarmopasaṃhāro 'prameyaḥ / tathā sam̐codi-  
 tasya cāpramāṇakāyavibhaktijñānābhinirhāro daśavaśitāprāptiś ca /  
 yathāsūtram eva vistareṇa veditavyāḥ / vaśitāprāptaḥ sa yāvad  
 ākāṅkṣati tāvat tiṣṭhati / yāmś ca dhyānavimokṣādicittavihārān  
 ākāṅkṣati teṣu (tib. gañ gis ... des) viharati / saṃkalpamātreṇaivāsyā  
 sarvabhojanādipariṣkārasampad bhavati sarvaśilpakarmasthāneṣu  
 cāsyā yathākāmaṃ supracārātā bhavati / sarvopapattisam̐vartanīyeṣu  
 ca karmasu sarvopapattyāyataneṣu cāsyā kāmākāropapattitā bhavati /  
 yathepsitaṃ ca sarvabodhikāryaṃ karoti (tib. rdsu ḥphrul gyi bya  
 ba thams cad kyañ ji ltar ḥdod pa bshin du byed do) / sarvaprāṇi-  
 dhānāni cāsyā yathākāmaṃ sam̐rdhyanti / yad yad eva vastu yathā-

dhimucyate tat tathaiva bhavati nānyathā / yad yaj jñeyam jñātukāmo bhavati tad api jānīte yathāvat (tib. fol. 210 a, l. 4 : śes bya gañ śes par ḥdod pa de la yañ ji lta ba bshin du śes so) / nāmakāyapadakāya-vyamjanakāyānām ca nikāmalābhī bhavati sarvadharmasamyagya-vasthānakūśalaḥ / evaṃ vaśitāprāptasyāśya bodhisattvasyātaḥ pareṇa vaśitāprāptikṛtānuśamsā vistareṇa yathāsūtram eva veditavyā / audārikaṃ ca buddhadarśanam vihāya satatasamitam avirahito ' bhavati buddhadarśane[na] / śeṣakūśalamūlaviśuddhir yathāsūtram veditavyā saha suvarṇadr̥ṣṭāntena ca / upapattiḥ prabhāvaviśeṣaś cāśya cāpy aśya bodhisattvasyāsmiṃ vihāre yathāsūtram eva veditavyaḥ / ayam anābhogo nirnimitto vihāraḥ / paramārthāvatārajjñānanīṣpattitaś cānutpattikadharmakṣāntilābhataś ca sarvāpakṣālāpagatagambhīra-bodhisattvavihāraprāptitaś ca dharmamukhasrotasi buddhair aprameyābhinirhāramukhajñānābhijñānakarmopasaṃhārataś cāpramāṇakāyavibhaktijñānapraveśataś ca vaśitāprāptitaś ca vaśitānuśamsāpratyānubhavanataś ca etc. / tad yathācalāyām bhūnau pūrvakābhisam-skārāpagamād anābhogaṃ niścalavāhimārgasamārūḍhaṃ tac cittam tasyām bhūmau pravartate / tasmāt sā bhūmir acalety ucyate / tenaiva cārthenāyām vihāro draṣṭavyaḥ // tatra katamo bodhisattvānām *pratisamvidvihāraḥ* / iha bodhisattvas tenāpi vihāreṇa gambhīreṇāsaṃtuṣṭa uttarijñānaviśeṣatām anugacchan / yaś ca dharmajñānābhisamskārāḥ pareṣām dharmāḥ sarvākāro bodhisattvena deśayitavyo yac ca dharmākhyānakṛtyaṃ tat sarvaṃ yathābhūtaṃ prajānāti / tatredaṃ dharmasamākhyānakṛtyaṃ gahanopacāreṣu ye ca saṃkliśyante viśuddhyante ca / yena ca saṃkliśyante yena ca viśuddhyante / yac ca saṃkleśavyavadānam / yā ca tasyānekāntikatā / yā ca tasyaikāntānekāntikatā (tib. deḥi geig tu ṇes pa dañ geig tu ma ṇes pa gañ yin pa) / tasya yathābhūtaṃ jñānam / evaṃ ca dharmadeśanākūśalasya deśanākṛtyakūśalasya ca yat sarvākāramahādharma-bhāṇakatvam aprameyadhāraṇīprāptasya sarvasvarāṅgavibhaktikūśalasyākṣayapratibhāṇasya yādr̥śyā dharmadhāraṇodgrahaṇaśaktyā samanvāgatasya yayā bodhisattvapratīsamvidabhinirhṛtayā vācā yādr̥śe dharmāsane niṣaṃṇasya yatra yeṣu ca dharmam deśayato yāvadbhir mukhair yayā sattvavijñāpanasamtoṣanakṛtyasamniyojana-



śaktyā samanvāgatasya tat sarvaṃ yathāsūtram eva vistaranirdeśato veditavyam / kuśalamūlaviśuddhyupapattiprabhāvaviśeṣo 'pi yathāsūtram eva veditavyaḥ / ayaṃ bodhisattvānāṃ pratisaṃvidvihāraḥ / śāntavimokṣāsaṃtuṣṭipraveśataś ca dharmasamākhyānābhisamskara-jñānataś cācintyamahādharmaabhāṇakatvapratilambhataś ca etc. / tad yathā sādhumatyāṃ bhūmau sarvasattvānāṃ hitasukhāya pariśuddhayā bodhisattvapratisaṃvinmatyā dharmasamākhyānādhikāratvāt sā bhūmiḥ sādhumatīty ucyate / tenaivārthenāyaṃ vihāro draṣṭavyaḥ // tatra katamo bodhisattvānāṃ *paramo vihāraḥ* / iha bodhisattvasya pratisaṃvidvihāre sarvākārapariśuddhe dharmarājatvārhasya dharmābhiṣekasamāsannasya vimalādisamādhyaprameyapratilambhakaraṇataḥ sarvajñānaviśeṣābhiṣekapaścimasamādhisammukhībhāvāc ca sarvabuddhebhyas tadanurūpāsanakāyaparivārapratilābhinaḥ svaraś-migamanapratyāgamanataḥ sarvākārasarvajñajñānābhiṣekapratilambhataś cābhiṣiktasya ca sarvavineyasamudānayanatadvimokṣopāyabuddhakṛtyajñānataś cāprameyavimokṣadhāraṇyabhiñjāpratilambhataś ca tadadhipateyamahāsmṛtijñānābhinirhāranirvacanavyavasthānataś ca mahābhijñābhinirhārataś ca kuśalamūlaviśuddhyupapattiprabhāvaviśeṣataś ca etc. / tad yathā dharmameghāyāṃ bodhisattvabhūmau paripūrṇabodhisattvamārgaḥ superipūrṇabodhisambhāraś ca sa bodhisattvas tathāgatānāṃ antikād dharmameghabhūtāṃ atyudārāṃ duḥsaḥāṃ tadanyaiḥ sarvasattvaiḥ saddharmavrṣṭiṃ saṃpraticchati / dharmameghabhūtaś ca svayam anabhisambuddhabodhir abhisambuddhabodhiś cāprameyāṇāṃ sattvānāṃ saddharmavrṣṭyā nirupamayā kleśarajāṃsi praśamayati vicitrāṇi ca kuśalamūlasasyāni virohayati vivardhayati pācayati ca [tasyāṃ bhūmāv asthita]' / tasmāt sā bhūmir dharmameghety ucyate / tenaiva cārthena paramo vihāro draṣṭavyaḥ //

na ca yāny uttarottareṣu vihāreṣv aṅgāni nirdiṣṭāni pūrvakeṣu vihāreṣu sarveṇa sarvaṃ na saṃvidyante / api tu mṛduttvān na saṃkhyāṃ gacchanti / teṣāṃ eva madhyādhimātratvāt tadanyottarabhūmipratilambhaniṣpattivyavasthānaṃ veditavyam / *ekaikaś cātra vihāro* 'nekair mahākālpakoṭīśatasahasrais tato vā prabhūtataraiḥ pratilabhyate niṣpadyate ca / te tu sarve vihārās tribhir mahākālpāsaṃkhyeyaiḥ samudāgacchanti / mahākālpāsaṃkhyeyenādhimukti-

1. sa de la gnas nas ; passage entre parenthèses manque dans la version de Hsüan Chuang.

caryāvihāraṃ samatikramya pramuditavihāro labhyate / taṃ ca  
 vyāyacchamānaḥ prauḍhyena nāvyaāyacchamānaḥ / dvitīyena mahā-  
 kalpāsamkhyeyena pramuditavihāraṃ yāvat sābhogaṃ nirnimittaṃ  
 vihāraṃ atikramyānābhogaṃ nirnimittaṃ pratilabbate / taṃ ca  
 niyatam eva tathā hi sa śuddhāśayo bodhisattvo niyataṃ vyāyacchate  
 (tib. fol. 212 b, l. 1) / tṛtīyena mahākalpāsamkhyeyenānābhogaṃ ca  
 nirnimittaṃ pratisamvidvihāraṃ samatikramya paramaṇi bodhisatt-  
 vavihāraṃ pratilabbate / tatra dvau kalpāsamkhyeyau veditavyau /  
 yo 'pi kalpaḥ so 'pi rātriṃdivasamāsārdhamāsagaṇanāyogena kālā-  
 prameyatvād asamkhyeya ity ucyate / yo 'pi teṣāṃ eva mahākalpānāṃ  
 gaṇanāyogena sarvagaṇanāsamatikrāntā samkhyā so 'py asamkhyeyaḥ/  
 pūrvakeṇa kalpāsamkhyeyena bodhir akalpaiḥ (ini ŋuñ ba shig gis)  
 kalpāsamkhyeyair adhigamya / paścimakeṇa punaḥ kalpāsamkhye-  
 yena tribhir eva nādhikaiḥ / yas tv adhimātrena vīryārambheṇa  
 prayujyate tatra kaścid antarakalpān prabhūtaṃ vyāvantayati (ḥdums  
 par byed do) kaścid yāva mahākalpān na tv asamkhyeyavyāvṛttiḥ  
 kasyacid astīti veditavyam / ebhiś ca dvādaśabhir bodhisattvavihārais  
 tribhir asamkhyeyaiḥ kleśāvaraṇapakṣyaṃ ca dauṣṭhulyaṃ prahīyate  
 jñeyāvaraṇapakṣyaṃ ca / tatra triṣu vihāreṣu kleśāvaraṇapakṣasya  
 dauṣṭhulyaprahāṇaṃ veditavyam / pramudite vihāre āpāyikakleśa-  
 pakṣasya sarveṇa sarvaṃ (dauṣṭhulyasya prahāṇaṃ) samudācāratas  
 (set. et tib. ; chin. : asamudācāra) tv adhimātramadhyasya sarva-  
 kleśapakṣasya / anābhoge nirnimitte vihāre 'nutpattikadharmakṣānti-  
 viśuddhivibandhakleśapakṣasya sarveṇa sarvaṃ dauṣṭhulyasya pra-  
 hāṇaṃ veditavyaṃ samudācāratas tu sarvakleśānāṃ / parame punar  
 vihāre sarvakleśasavāsanānuśayāvaraṇaprahāṇaṃ veditavyaṃ tac ca  
 tāthāgataṃ vihāraṃ anupraviśataḥ / jñeyāvaraṇapakṣyaṃ api dau-  
 ṣṭhulyaṃ trividhaṃ veditavyaṃ tvaggataṃ phalgugataṃ sārāgataṃ  
 ca (Wogihara, l. c. p. 29) / tatra tvaggatasya pramudite vihāre pra-  
 hāṇaṃ bhavati phalgugatasyanābhoge nirnimitte sārāgatasya tāthā-  
 gate vihāre prahāṇaṃ bhavati sarvāvaraṇaviśuddhijñānatā ca / teṣu  
 ca triṣu vihāreṣu tasya kleśajñeyāvaraṇaprahāṇasya tadanye vihārā  
 yathākramaṃ sambhārabhūtā bhavanti / eṣu trayodaśasu vihāreṣu  
 samāsata ekādaśavidhā viśuddhir veditavyā / prathamē gotravīśuddhiḥ  
 (abrége : &) / dvitīye śuddhādhimukti & tṛtīye 'dhyāśaya & caturthe

śīla & pañcame citta & ṣaṣṭhe saptame 'ṣṭame ca samyagjñānasamā-  
 rambha & navame prāyogikacaryāparipūri & daśame tattvajñānābhi-  
 jñābhinirhāra (de kho na śes paḥi mñon par śes pa sgrub pa) &  
 ekādaśe tadarthe samyakparasamākhyānāya pratisamvid & dvādaśe  
 sarvākārasarvajñeyānupaveśajñāna & trayodaśe tātāgāte vihāre  
 savāsanāsarvajñeyakleśāvaraṇa & / aṣṭābhiś ca pūrvanirdiṣṭair mahā-  
 yānasamgrāhakair dharmair eṣaṃ trayodaśānāṃ vihārāṇāṃ samgraho  
 veditavyaḥ / prathamadvitīyayor vihārayoḥ śraddhājātasyādhimukti-  
 gatasya bodhisattvapitakaśravaṇacintatā / tṛtīye vihāre 'dhyāśayopa-  
 gamanaṃ bhāvanākārapratilambhapūrvakam / tadanyeṣu vihāreṣu  
 yāvat sābhoganirnimittaṃ bhāvanābāhulyam / tataś cordhvaṃ triṣu  
 bodhisattvavihāreṣu pariśuddhacaryāsamgrāhiteṣu bhāvanāphalaparī-  
 niṣpattiḥ / tātāgāte vihāre 'tyantanairyāṇikatā veditavyā // śrāva-  
 kavihārasādharmyeṇa caiśaṃ dvādaśānāṃ bodhisattvavihārāṇāṃ  
 anukramo veditavyaḥ / yathā śrāvakasya svagotravīhāras (abrégé : &)  
 tathāśya prathamō veditavyaḥ / yathā tasya samyaktvanyāmāva-  
 krāntiprayoga & evāśya dvitīyaḥ / yathā tasya nyāmāvakraṇti &  
 tathāśya tṛtīyo & / yathā tasyāvētyaprasādalābhina āryakāntādhiśīla &  
 uttary ūsravākṣayāya tathāśya caturtho & / yathā tasyādhiśīlaṃ nīśri-  
 tyādhicittasikṣūnirhāra & tathāśya pañcama & / yathā tasya yathā-  
 labdhasatyajñānādhiprajñāsikṣā & tathāśya ṣaṣṭhasaptamāṣṭamā vihā-  
 rā veditavyāḥ / yathā tasya suvicāritajñeyasyānimittasamādhiprayoga  
 & tathāśya navama & / yathā tasya pariniṣpanno 'nimitta & tathāśya  
 daśama & / yathā tasya vyutthitasya vimuktyāyatana & tathāśyaikā-  
 daśo & / yathāśya sarvākāro 'rhatva & tathāśya dvādaśo & vedita-  
 vyāḥ // bodhisattvabhūmāv ādhārānūdharme yogasthāne vihārapaṭa-  
 laṃ caturtham dvitīyaṃ yogasthānam //

### BHŪMIPATAḤ (fol. 135 b-136 b)

(Niṣṭhāpaṭala d'après Guṇavarman)

Eṣu yathāvarjiteṣu trayodaśasu vihāreṣv anugatāḥ sapta bhūmayo  
 veditavyāḥ / ṣaḍ bodhisattvabhūmayāḥ / ekā vyāmisrā bodhisattvatā-  
 thāgatā bhūmiḥ / gotrabhūmiḥ (abrégé : &) / adhimukticaryā & śuddhā-  
 śaya & caryāpratipatti & niyatā & niyatacaryā & niṣṭhāgamaṇa & ca /

tīmāḥ sapta bodhisattvabhūmayah / āsām paścimā vyāmiśrā / tatra  
 gotravihāro 'dhimukticaryāvihāras ca dve bhūmī / pramudito vihārah  
 śuddhādhyāsayabhūmih / adhiśīlādhicittavihārās trayaś cādhiprajña-  
 vihārāḥ sābhogaś ca nirnimitto vihāras caryāpratipattibhūmih / anā-  
 bhoganirnimitto vihāro niyatā bhūmis tasyām bhūmau bodhisattvas  
 trīṭṭhiyanīyatipātapatito bhavati / pratisamvidvihāro niyatacaryābhū-  
 mih / paramo vihāras tāthāgataś ca niṣṭhāgamanabhūmih / tāthāgata-  
 sya punar vihārasya bhūmeś ca paścān nirdeśo bhavati buddhadhar-  
 mapratīṣṭhāpāṭale / tatra bodhisattvo 'dhimukticaryābhūmeḥ śuddhā-  
 dhyāsayabhūmim anupraviśan katham apāyān samatikrāmati / iha  
 bodhisattvo laukikam paśuddham dhyānam niśrityādhimukticaryā-  
 bhūmau susambhṛtabodhisambhāro daśaśatena pūrvanirdiṣṭenākūreṇa  
 (śīar bstan paḥi rnam pa brgya rtsa bcus) sattveṣv anukampām bhā-  
 vayaty (sūiñ brtse ba sgom par byed de) ananyamanasikārāḥ / sa  
 bhāvanānvayāt tadrūpam sattveṣv anukampāśayakarūṇāśayam prati-  
 labhate yenāpāyān sattvānām arthe 'gārāvāsayogenādhiṣṭhati (des  
 na sems can rnam kyī don du ṇan soñ rnam la khyim gyī gnas kyī  
 tshul du gnas par byed de) / yadi me eṣv eva samnivasato 'nuttarā  
 samyaksambodhiḥ samudāgacchati tathāpy aham utsahāmīti / sattvā-  
 nām duḥkhāpanayanahetoḥ sarvam ca sattvānām āpāyikam karma  
 tena śuddhenāśayenātmavaipākyaṁ icchati / atyantasarvakuśalakar-  
 māsamudācārāya mānasam prapīdhatte (yid la smon par byed do) /  
 tasya tathā paribhāvitam tal laukikam paśuddham dhyānam āpāyī-  
 kakleśapakṣyam dauṣṭhulyam āśrayād apakarṣati / acireṇa tasya pra-  
 hāṇād āśrayo 'sya bodhisattvasya parivartate pāpakasyāpāyikasya  
 karmaṇo 'tyantam akaraṇatāyai apāyāgamanatāyai ca / iyatā (de tsam  
 gyis ni ; japonais : kagitte) sa bodhisattvaḥ samatikrānto 'pāyagatīḥ  
 sarvā bhavati samatikrāntaś cādhimukticaryābhūmim praviṣṭaś ca  
 śuddhāśayabhūmim / ye ca te daśa dharmā vihārapāṭale nirdiṣṭāḥ  
 śraddhādayo vihārasodhanās ta iha bhūmiviśodhanā veditavyāḥ / te-  
 ṣām vipakṣapratipakṣato vyavasthānam veditavyam / samāsārtho 'nu-  
 kramaś ca veditavyaḥ / tatra daśa te dharmā (de la bcu po ḥdi dag  
 ni) daśānām bhūmiviśodhanānām dharmanām vipakṣabhūtā dharmā  
 yeṣām pratipakṣeṇaiṣām vyavasthānam bhavati / katame daśa / sar-  
 veṇa sarvam anārambhacittotpādanābodhisattvasikṣāpadāsamādā-

nam / ayam śraddhāvīpakṣo dharmo yasya pratīpakṣeṇa śraddhā  
 (mots soulignés abrégés : &) / sattveṣu vihiṃsācittam karuṇā & karu-  
 ṇā / sattveṣu vyāpādo maitrī & maitrī / bhogajīvitāpekṣā dāna & tyā-  
 gaḥ / sattvebhyo 'pakāravipratipattilābho bahukartavyatā cākheda &  
 akhedatā / anupāyaprayogaḥ śāstrajñatā & śāstrajñatā / asauratyāpa-  
 racittānuvartanatā lokajñatā & lokajñatā / kuśaladharmabhāvanāyām  
 pramādakausīdyaṃ hrīkyāpatrāpya & hrīkyāpatrāpyatā / dīrghakāli-  
 kaiś citrais tivrair nirantaraiḥ saṃsāraduḥkhair vyavadīrṇatā dhṛti-  
 balādhānatā & dhṛtibalādhānatā / śūstari kākṣā vimatir vicikitsā  
 tathāgatapūjopasthānatāyā & tathāgatapūjopasthānatā / evaṃ tāvad  
 eṣāṃ vipakṣapratīpakṣo vyavasthānaṃ bhavati / kaḥ punar eṣāṃ sa-  
 māsārthaḥ / samāsena daśabhir ebhir dharmair āśayaśuddhiḥ prayo-  
 gaśuddhiś ca paridīpitā / tatra tribhiḥ pūrvakair āśayaśuddhir ava-  
 śiṣṭaiḥ prayogaśuddhir veditavyā // bodhim abhiśraddadhan bodhi-  
 sattvaḥ sattvān duḥkhitān karuṇāyate karuṇāyamāno mayāite pari-  
 trātavyā iti maitrāya(n) (sñam du byams par ḥgyur ro) / tathā mai-  
 tracittasya sarvaparitāyāḥ bhavaty eṣa bhogajīvitānirapekṣaḥ / nira-  
 pekṣasyaiśāṃ arthe prayujyamāno 'parikhidyate / aparikhinnaś ca  
 śāstrajño bhavati / śāstrajñas ca yathā loke pravartitavyam anena  
 tathā jānāty evaṃ lokajño bhavati / svayaṃ ca kleśasamudācāreṇa  
 jehriyate vyapatrapate / hrīmān apatrāpī ca kleśāvaśago dhṛtibalā-  
 dhānaprāpto bhavati / dhṛtibalādhānaprāptas ca samyakprayogād  
 aparīhiyamāṇaḥ kuśalair dharmair vivardhamāṇaḥ pratīpattipūjayā  
 lābhasatkārapūjayā ca tathāgatapūjopasthānaṃ karoti / ity ayam  
 eṣāṃ daśānāṃ dharmāṇāṃ anukramasamudāgamo veditavyaḥ / ebhiś  
 ca daśabhir dharmair sarvabhūmiviśodhanā bhavati // ādhāre yoga-  
 sthāne tṛtīyaṃ bhūmipaṭaḥ // (tib. fol. 220 a, l. 4).

L'édition de ces deux chapitres est établie sur la seconde copie, souvent mal lisible, que le professeur japonais Unrai Wogihara a rédigée à Cambridge, où se trouve l'original sanscrit (Bendall, Catalogue, Plate I, 1), en 1904 (voir la Vorbemerkung de sa thèse de doctorat, "Asaṅga's Bodhisattvabhūmi", Univ. Strassburg, 1905). J'ai corrigé sa copie, que j'ai pu consulter grâce à l'obligeance du Professeur L. de la Vallée Poussin, d'après la version tibétaine et la traduction chinoise de Hsüan Chuang (traduite en japonais dans Koku, śāstra, vol. 7).











